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ARCHAEOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDICA

VOL. XXXVII *PART IV*

OCTOBER 1967

EDITED BY

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Government Epigraphist for India

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1967

PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI
PRINTED BY THE GOVERNMENT OF INDIA PRESS, CALCUTTA, INDIA

Price : Inland Rs. 8·00 P. Foreign 18*sh.* 8*d. or* 2$ 88 *cents.*

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No. 26—TWO IMAGE INSCRIPTIONS FROM MATHURA

(*1 Plate*)

V. N. SRIVASTAVA, MATHURA

(*Received on 4. 9. 1965*)

The two inscriptions **A** and **B**, edited here for the first time, were discovered at **Mathurā** about two years ago.

A. Inscription of the time of Vāsudēva, Year 93[1]

A broken image of the standing Buddha, on the pedestal of which the present inscription is engraved, is stated to have been unearthed during the construction work of the New Bridge over the Yamunā river. Two inked impressions of the inscriptions were handed over to me for study and publication by Shri Brij Kishore, Artist of Mandi Ram Das, Mathurā who also allowed me to examine the sculpture. I am grateful to him for the same. The present whereabouts of the original image are, however, not known to me.

The sculpture in question is broken above its waist and measures 45 cm × 38 cm × 15 cm. The torso is clad in a foldless lower garment with its lower edges forming an irregular triangle on either side. An inverted triangle is also formed, probably by the strings of the drapery, just below the navel in front. A cluster of lotus flowers is shown between the feet of the figure, a feature which is usually associated with the Buddha and Bōdhisattva images from Mathurā. The back of the pedestal which is raised to the height of 18 cm shows four male figures, while four female figures occupy the corresponding left side. Of the male group, the first holds a garland and basket of flowers ; the second and the third stand in adoration while the fourth represents a small figure of a seated devotee. In the group of female figures, the leading woman carries a stalked lotus and a basket of flowers while the rest stand in adoration. These probably represent the worshippers or the donors of the image? The image was supported by a gradually diminishing tenon which juts out from the bottom of the pedestal and is partly broken.

The inscription engraved on the pedestal of the image occupying an area of 37 cm × 5 cm and consisting of three lines is in a perfect state of preservation except for an *akshara* in the middle of the third line which is partly cut away. The **characters** belong to the Kushāṇa type of Brāhmī alphabet found in other Kushāṇa inscriptions from Mathurā, attributed to the second century A.D.[2] The **language** of the record is Sanskrit with a slight influence of Prākrit (cf. the words, *asyaṁ, purvvayaṁ, avirudha, Jivasiri*).

---

[1] This inscription is noticed in *A. R. Ep.*, 1965-66 as No. B 676.

[2] See, Lüders, *Mathura Inscriptions*, ed. by Janert, *facsimiles* on pp. 265, 269, etc.

5 DGA/65

The epigraph belongs to the time of king **Vāsudēva,** who bears the titles *mahārāja* and *dēvaputra* and who is evidently no other than the Kushāṇa king of that name. The title *dēvaputra* is not applied to Vāsudēva in his other known inscriptions, though it is often met with in the inscriptions of his predecessors.[1] The **date** of the record is the **year 93, Hē 4, di 25,** i.e. the 25th day of the fourth month of the winter (Hēmanta) in the given year. As the Kushāṇa inscriptions are stated to have been dated in the era founded by Kanishka and as he is generally believed to have ascended the throne in 78 A.D., the date of the record would fall in **171-72 A.D.** Thus the present record is the only inscription of the Year 93 which mentions the Kushāṇa ruler Vāsudēva.[2]

The **object** of the inscription which is recorded in the portion following the date of the epigraph in the first line is to record the installation of the image of the holy (*bhagavat*) **Pitāmaha** (i.e. the Buddha) and of a parasol (*chhatra*) probably over it by the honourable (*ārya*) **Dharmēśvara, Māgha** and **Dhana** along with their father **Śarvanaṁdin** and mother **Jīva[si]ri** (Sanskrit *Jīvaśrī*). This is followed by the expression *Śramaṇēnāṁ Kāyastēnāṁ* which is difficult to explain. Probably it refers to an ascetic (*śramaṇa*) who was a Kāyastha.[3]

TEXT[4]

1 Siddhaṁ[5] [||*] Mahārājasya Dēvaputrasya **Vāsudēvasya saṁ 90 3 Hē 4 di 20 5** asya-[ṁ] purvvayaṁ bhaga[va*]tō **Pi-**

2 **tāmahasya** sva-matasya avirudhasya[6] pratimā chhatraṁ cha pratisthāpitaṁ aryya-Dharmēśvaraṁ arya-Māghaṁ

3 arya-Dhanaṁ pitaraṁ cha Śarvanaṁdi mātaraṁ cha Jiva[s]iri puraskṛ[ri]tya • śramaṇēnāṁ (?) Kāyastēnāṁ |[7]

[1] Ibid., No. 30, mentions Vāsu only and I do not think it could be Vāsudēva as there is hardly space for restoring *dēvasya* in the inscription. Therefore, the present inscription is the only record where the title *dēvaputra* has been used for Vāsudēva. [It is clear from the facsimile (Lüders, op. cit., pp. 269, 270) that there is space for three letters at least if not four, at the end of the second line. Again another Mathura Museum Inscription (Lüders, *A List of Brāhmī Inscriptions*, No. 69 *a*) reads *Mahārājasya Rājātirājasya Dēvaputrasya [shā]hi-Vāsudēvasya*. See also above, Vol. XXX, pp. 183 where the text reads *[Dēvapu*]trasya Vāsudēvasya*.—Ed.]

[2] Another Mathurā inscription (Lüders List, No. 74) though dated in the year 93, does not refer to Vāsudēva.

[3] [See p. 153, note 1 below.—Ed.]

[4] From inked impressions.

[5] Expressed by a symbol which looks like the one found in another Mathura inscription of the fourth year of Kanishka (above, Vol. XXXIV, plate facing p. 10).

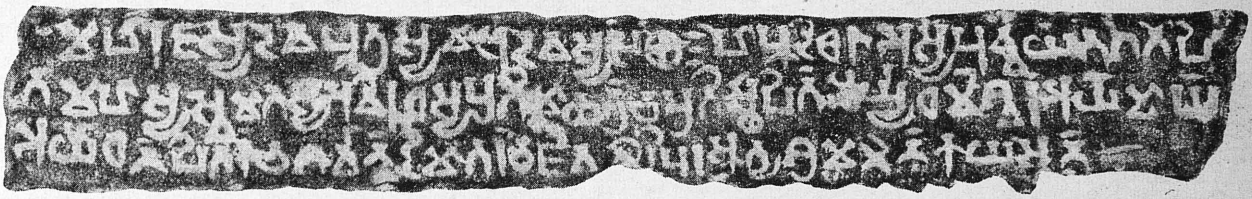
[6] Cf. *sva-matāvaruddhasya* occurring in the Mankuwar inscription of Kumāragupta dated in the year 129 *CII*, Vol. III, p. 46).

[7] This punctuation mark is indicated by a horizontal stroke.

TWO IMAGE INSCRIPTIONS FROM MATHURA

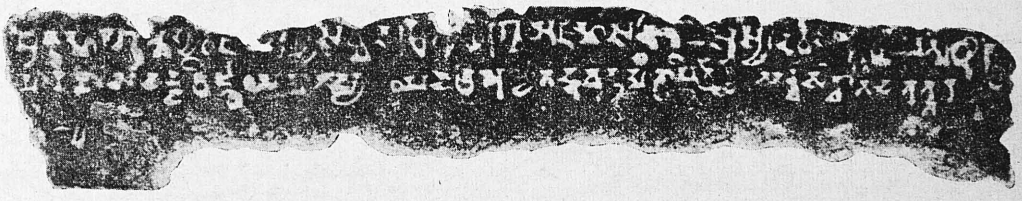
A. Inscription of the time of Vāsudēva, Year 93

2



B. Inscription of the time of Kumāragupta, Year 125

2



2

Scale : One-half

TRANSLATION

In the **year 93** of the reign of Mahārāja Dēvaputra **Vāsudēva,** on the **25th day of the fourth month of Hēmanta,** on that date specified as above, an image and a parasol of the Divine One, the holy **Pitāmaha,** the god who holds his own tenets, who was never refuted (*in respect of his tenets*) has been installed by the venerable Dharmēśvara, venerable Māgha, (and) venerable Dhana along with their father Śarvanandi and mother Jīvaśrī after honouring the ascetic Kāyasta ?[1]

B. Inscription of the time of Kumāragupta, Year 125

A broken sandstone image on the pedestal of which the present inscription[2] is engraved was discovered while digging for the foundation of a new English Record Room in the Collector's Office in Mathurā. This site seems to be connected with that on which stood the famous Buddhist monastery of Huvishka. The image, of which only the feet and the pedestal are remaining now appears to be that of a standing Buddha and the extant portion measures about 50 cm × 45 cm × 25 cm. On either side of the feet are found damaged figures. The image is now deposited in the Archaeological Museum, Mathurā, and bears the accession No. 64·12. The proper right portion of the pedestal is broken away resulting in the loss of some letters at the beginning of the first two lines and of all the letters of the third line of the record. The top portions of the letters in the first line have also suffered damage. Thus the record is a fragmentary one. The extant portion of the record occupies an area of 35 cm × 4 cm.

The **characters** of the inscription belong to the northern class of alphabets found in the Gupta records and the **language** is Sanskrit.

The record refers itself to the reign of **Kumāragupta,** evidently the Imperial Gupta monarch of that name, and is dated in the **year 125,** obviously of the **Gupta era,** while the exact date is quoted in the first line as the **ninth day of the month Āśvayuja.** As the Gupta era is stated to have started in 319-20 A.D., the date of the present record would fall in the **year 444-45 A.D.**

The portion containing the purport of the record is partly lost. However, it is evident that the epigraph is benedictory in nature and records the gift of the image on the date given by a native of Mathurā who is described as "being known as .... *māradāsa-Daṇḍa*".[3]

The inscription, though fragmentary in nature, is **important** as it is the only dated inscription from Mathurā referring to the reign of Kumāragupta as well as the only known Gupta inscription referring to Mathurā.

The only geographical name occurring in the record, viz., Mathurā is evidently the town from which the inscription has been discovered.

---

[1] [The reading is *Śarvanaṁdi[ṁ]* .... *Jivasiri[ṁ] Śramaṇēnaṁ(na) k[ā]yasthēnaṁ(na)*. The object portion of the record is to be translated as : "The image of the holy **Pitāmaha**, who holds his own tenets, and an umbrella, were installed by the writer (*kāyastha*) named **Śramaṇa** after having honoured the venerable (*ārya*) Dharmēśvara, venerable Māgha, venerable Dhana, and (*his own*) father Śarvanandin and (*his own*) mother Jiva[si]ri (Jīvaśrī) ". Therefore, the name of the donor of the image is Śramaṇa which can be compared with the name Śramaṇaka belonging to the metal-workers' caste who figures in another Mathurā inscription (Lüders' List, No. 53).—Ed.]

[2] *A. R. Ep.*, 1965-66, No. B 677.

[3] [See p. 154, note 5.—Ed.]

TEXT[1]

1 ....śr[ī]-**Kumāraguptasya** v[i]ja[ya]-r[ā]jya-sa[ṁ]vva[t*][2] **100 20 5**[3] [Ā]**śvayuja-māsē di 9** |[4]asy[āṁ] divasa-pū[rv]v[ā]y[āṁ] Māthura[s]ya

2 ..**māradāsa-Daṇḍa**[5]-vijñāyamānasya[6] [|*] Yad=a[tra] puṇyaṁ tad=bhavatu mātā-pitrōḥ sarvva-sa[t*]tvānāṁ dānuttara[7]

3 ....[8]—||

---

[1] From the original and impressions.

[2] This word stands for *saṁvatsara*. See above, Vol. XXXIV, p. 146, note 8.

[3] This figure is partly damaged.

[4] This punctuation mark is denoted by a horizontal stroke.

[5] This reading is only tentative. [The reading is .... *māradāsa[bha]ṭṭa-vijñāyamānasya*. The intended name seems to be Kumāradāsabhaṭṭa. Cf. the name Jayabhaṭṭā occurring in another Mathurā stone image inscription of the Gupta year 230 (*CII*, Vol. III, p. 273).—Ed.]

[6] Cf. the expression *Chandaka-bhrātṛikā iti vijñāyamānānāṁ* in another Mathurā inscription. (See Lüders, *Mathurā Inscriptions*, p. 62, text lines 4-5 and note.)

[7] [The actual reading is *sarvva-sa[t*]tvānāṁ chānuttara*. Evidently the five letters *jñānāvāptayē* were originally in the third line which are lost now. Cf. the Deoriya stone image inscription (*CII*, Vol. III, P. 711, text line 2).—Ed.]

[8] All the letters in this line are lost.

No. 27—MENAL INSCRIPTION OF THE CHAHAMANA PRINCE MEGHANADA, VIKRAMA 1312

(*1 Plate*)

RAM SHARMA, MYSORE

(*Received on 21. 6. 1965*)

The impressions of the inscription edited below, with the kind permission of the Government Epigraphist for India, were received in his Office from the Superintendent, Western Circle, Archaeological Survey of India, Baroda,[1] sometime in 1962. Shri K. V. Soundara Rajan has published[2] this record but since his reading and interpretation are defective, the epigraph is re-edited in the following pages.

The inscription is engraved on the pedestal of a broken image, preserved in the sculpture-shed at **Mēnal,** in Mandalgarh Tahsil of District Chittorgarh, Rajasthan. It covers a space of 36·5 cm in length and 12·2 cm in width. It contains 7 lines in all and each line generally consists of 31 or more letters, excepting the last line which contains 23 letters only. The letters measure from 1 cm to 2·3 cm in size. The letters engraved deeply are bold and well-preserved though slightly damaged here and there especially in the last two lines.

The **characters** are Nāgarī and some of them may be noted for the palaeographical interest. The letters *ā, i, ch, j, dh, bh* and *y* are specially noteworthy. The form of *ā* in *āyu* (line 5) is interesting as it looks like the modern form of *śra*. The three dots developing in three different directions can be noted in letter *i* (in *iha*, line 3). In a second case (i. e. *i* in *iyam,* line 2), the horizontal top bar too has been added to the letter. The forms can be compared with those found in the other records hailing from the neighbouring region,[3] which definitely show slight development in the forms. So also the letters *ch, j* and *dh* found in *Chāhumāna* (line 2), *Rājakumāra* (line 2) and *Sūtradhāra* (line 6) are akin to those of the records mentioned above. All the three letters *ch, j* and *dh* assume the modern standard forms. The curved and lengthened left bend of the letter *bh* in *bhādrapada* (line 1) has got at its top a short vertical bar. A second form of this letter is found in *Tribhuvanēśvara* (line 3). The forms of the letter *y* may be seen in *saubhāgya yōgē* (line 2). *Y* written as conjunct represents the developed modern form which too can be seen further in *dvitīya* (line 7). It may be noted that *y* in *yōgē* is still retaining some features of its old form. The **language** of the record is Sanskrit which is grammatically correct. The rules of *sandhi* are regularly observed excepting once in *niḥpannā* for *nishpannā*. The composition of the record is a mixture of prose and poetry. No **orthographical** peculiarity has been found in the record, except that *v* is used for *b* in *Vrahma* (line 4) and *tṛi* for *tri* in *Tṛibhuvanēśvara* (line 3).

The portion mentioning the **date** is slightly damaged, resulting in the loss of the upper parts of all the numerals recording the year. However, we may read the year as **Vikrama 1312,** the other details being **Monday, the 12th day of the bright**

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[1] It has been noticed in *A. R. Ep.*, 1962-63, No. B. 844.

[2] Cf. *Journal of Indian History*, Vol. XL, Part I (April 1962), pp. 9 ff. and Plate.

[3] Cf. Ojha, *The Palaeography of India*, Plate XXVII (Records from Sūṁdhā and Chirwā, dated V. S. 1921 and 1330 respectively).

fortnight of the month Bhādrapada, Śravaṇa-nakshatra. The details have been equated with **August 16, 1255 A. D.** Shri Soundara Rajan reads the date as Saṁvat 1212, but from the ink-impressions preserved in the Office of the Government Epigraphist for India, it is seen that though the second numeral is slightly damaged, its upward turning which can be seen there suggests that it stands for 3.

The inscription begins with the symbol for *Ōṁ* followed by the word *svasti,* which is followed by the details of the date referred to above. Then follows the statement that the image of *Rāja-kumāra* **Dinakara Mēghanāda** was completed on the date mentioned above. This is followed by three verses. The first verse gives the genealogy of Mēghanāda on his father's side and states that he was the son of *Rāṇaka* Tribhuvanēśvara who was the son of *Maṇḍalika* Naravarmaka who, in turn, was the son of Talhaṇa described as the *Chāhumāna-tilaka.* In verse 2, the genealogy of the prince on his mother's side is given. It is stated that his mother was Lakshmādēvī, the daughter of Kīrttisiṁha who was the son of Kōlhā. The latter was the son of *Rāshṭrakūṭa* Yaśabrahma. The **object** of the inscription, stated in verse 3, is to record the perpetual obeisance of the prince Mēghanāda in the form of his image to the deity Mahānāla Śiva for the enhancement of his fame, worldly pleasure, fortune, sons and longevity. The practice of setting up images of kings in temples was prevalent during this period and similar examples can be noted in other records.[1] In the concluding portion which is in prose, a *Sūtradhāra,* whose name seems to be U[bha]yasīha and probably his two sons *Rūpakāra* Sā[ha]ṇa and Dēvasīha are mentioned.

Not much historical information can be gathered from the contents of the inscription, as the names of the members of the family of Mēghanāda and those of his maternal side are not found in the hitherto known genealogies of the various branches of Chāhamānas and Rāshṭrakūṭas. However, the epithets *Maṇḍalīka* and *Rāṇaka* applied respectively to Naravarmarka and Tribhuvanēśvara indicate that these Chāhamānas and possibly their kinsmen Rāshṭrakūṭas were enjoying only a feudatory status. While it is possible to say that the Chāhamīnas of our record were the Chāhamīna feudatories ruling over Mēnal, it is not clear who were the paramount rulers. We know that by this time, the Imperial Chāhamīnas of Śākambharī who were ruling over the region in question had become practically extinct, but their successors had established themselves well on the seat of Raṇastambhapura. This was the period of Jaitrasiṁha, about whom we are told that he was a great ruler, fighter and administrator and that he was responsible for subjugating the Malwa region.[2] But whether he had any sway over the adjacent Mēnal region is not clear.

No certain identification of any of the members of this Chāhamāna family seems possible with the exception perhaps of *Rāṇaka* Tribhuvanēśvara, the father of Mēghanāda. In the inscription of the Guhila Samarasiṁha, dated V. S. 1330 from Chīrwā[3] (Udaipur, Rajasthan), we have an interesting statement according to which "Bālāka, the eldest son of one Mahēndra, died fighting with the *Rāṇaka* Tribhuvana, in the presence of king Jaitrasimha." D. R. Bhandarkar and G. H. Ojha have taken this *Rāṇaka* Tribhuvana to be Tribhuvanapāla, the successor of Bhīma II of the Chaulukya dynasty,[4] but it is doubtful in view of the fact that this Tribhuvanapāla of the Chaulukya dynasty was *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara.* Therefore he cannot be identical with the feudatory *Rāṇaka* Tribhuvana. It is more likely that

[1] Cf. *A. R. Ep.* 1962-63, No. B. 845 referring to the obeisance of Bhāvasōmēśvara in the form of his image and Bhandarkar's List, No. 666, dated V. S. 1371, which mentions the installation of an image of *Rāṇaka* Mahīpāladēva by the *Saṁghapati* Dēsala.

[2] Cf. Above, Vol. XIX, pp. 49-50, Dasharath Sharma, *Early Chauhān Dynasties,* p. 105 and Bhandarkar's List, No. 623.

[3] Cf. Bhandarkar's List, No. 579 and *A. R. Ep.,* 1959-60, No. B. 662.

[4] Cf. Bhandarkar's List, No. 579, note and No. 534 ; Ojha, *History of Rājputānā* (Hindi), Vol. 1, p. 461.

the father of the prince Mēghanāda of the present record is identical with *Rāṇaka* Tribhuvana of the Chīrwā *praśasti*. If this identification is correct, then it may be surmised that there was some feud between the *Talāra* of Nāgahrada and the *Rāṇaka* of Mēnal, in which the former was killed by the latter. In view of the immediate neighbourhood of the territories in question the occurrence of such a feud is not impossible. Their situation in between the Chāhamānas of Raṇastambhapura and the Guhilas of Chittor was perhaps responsible in making them politically important. The non-mention of any imperial power in the present inscription perhaps testifies to the same fact.

Like the Chāhamāna family of Mēnal, it is not known under which royal house their Rāshṭrakūṭa relatives were flourishing. It is also not clear which part of the region was under their sway.[1]

Mahānāla[2] is the only name of geographical importance which has been mentioned in line **5.** It is the same as modern Mēnal.

TEXT[3]

[Metres : Verse 1 *Rathōddhatā* ; verse 2 *Anushṭubh* ; verse 3 *Upajāti*.]

1 [Ōṁ][3] || Svasti || **Saṁvat [1312]**[4] **varshē Bhādrapada-māsē śukla-pa[kshē] [12] dvādaśyām tithau Sōmē Śravaṇa-nakshatrē**

2 saubhāgya-yōgē ṇiḥpaṇṇā[5] iyam pratimā ||[6] Rājakumāra-**Dinakara-Mēghanādasya** Chāhumāna-

3 tilakaś=cha Talha[ṇō] maṇḍalīka-Naravarmakas=tataḥ [|*] Rāṇakas=Tṛi(Tri)bhuvanēsvaras=tatō Mēghanāda-i-

4 ha tasya saṁbhavaḥ || [1 ||*] Rāshṭrakūṭa-Yaśavra(bra)hma-putra-Kōlhā-sutasya cha | Kīrttisiṁhasya dauhitrō Lakshmā-

5 dēvyāḥ samudbhavaḥ || [2 ||*] Śrīman-Mahānāla-Śivāya tad-guṇaḥ sach-Chāhumānaḥ subhaṭaś=cha Mēghaḥ | āyu-

---

[1] It may, however, be pointed out that in a Satī inscription from Kinsaria (above, Vol. XII, p. 58), dated Vikrama 1300, of Jagadhara of Dahiya or Rāshṭrakūṭa family, his grand-father's name appears as Kīrtiṣiṁha.

[2] From ink-impressions.

[3] Expressed by a symbol which is damaged.

[4] Shri Soundara Rajan reads this date as *1212*.

[5] Read : *nishpannā*.

[6] The *daṇḍas* are superfluous.

6 ḥ-suta-śrī-sukha-kīrti-vṛiddhyai nityaṁ sva-mūrtyā sa namaskarōti || [3*||][1] Sūtradhā[raḥ] U[bha]yasīha-

7 [s=ta]t-putra-rūpakāra-Sā[haṇaḥ][2] [tatha(thā)] dvitīya-Dēvasīhaḥ 5 praṇamitaḥ[3] ||o ||

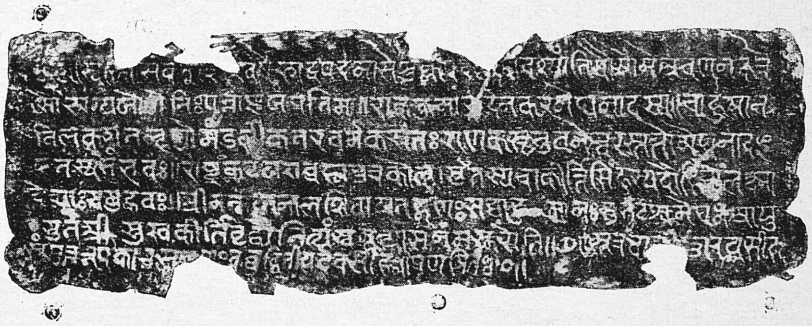
---

[1] Between the two double *daṇḍas* there is an oval symbol with a stroke in the middle.

[2] The reading of this name is doubtful.

[3] Read *praṇamataḥ*.

MENAL INSCRIPTION OF THE CHAHAMANA PRINCE MEGHANADA



Scale : One-half

No. 28—URAJAM PLATES OF INDRAVARMAN II—YEAR 97

(*1 Plate*)

P. R. SRINIVASAN, MYSORE AND R. SUBRAHMANYAM, HYDERABAD

(*Received on 28.12.1963*)

Urajām is a small village situated at a distance of about seven miles to the north-east of Narasannapēṭa in the Srikakulam District. It is full of interesting antiquarian remains. The set[1] of copper-plates under study was discovered by Mr. Sampatrao Jagannayakulu, son of Mr. Kotesaraju, a resident of the village, while digging for earth, in 1935. This **set,** at the time of its discovery, consisted of **three plates** which were suspended by means of a ring, the ends of which were soldered to a seal. Neither the seal nor the ring is available now. The first plate of the set was given by the owner to the village munsiff of Kambakaya who in turn gave it to the late M. Somasekhara Sarma for decipherment. The remaining two plates were secured by the Collector of the District and sent to the Government Museum, Madras, for deposit. The inscription is edited here from the excellent photographs of the first plate supplied by the Superintendent, Archaeological Survey of India, South-Eastern Circle, Hyderabad, and from the impressions of the remaining two plates supplied by the Superintendent, Government Museum, Madras.

Each of the three plates measures 17·5 cm long, 6·25 cm high and ·25 cm thick. The inscription is well preserved except for the damage caused to some letters on the first and second side of the third plate. The damage caused to the second side is, however, more because of its contact with the earth for a long time. Consequently, a letter at the beginning of each of the lines 26 and 27, and four or five letters at the end of each of the lines 24 and 25 have become worn out, although it is not difficult to make out these letters.

The inscription consists of 27 lines, the lines 26-27 having been written on the left margin, as though to run on with lines 24-25 but with a vertical line dividing the two sections. The first and the last inscribed sides contain five and four lines respectively, while each of the remaining three sides contains six lines of writing. The letters are engraved boldly and in a beautiful manner.

The **characters** are of the Southern class of the box-headed variety and resemble those of the Sānta-Bommāli plates[2] of *Mahārāja* Indravarman, year 87, and of the Achyutapuram plates[3] of the same king, also of year 87. The interesting features of the writing noticed here are the following. Initial vowels *a* (lines 5, 15), *ā* (line 22) and *i* (line 22) occur. Medial *ū* in *sū* (line 2) is indicated by a stroke to the left of the sign for *u* as in the Achyutapuram plates, while it is indicated by a stroke to the right in the Sānta-Bommāli plates. Medial *ai* in *ṇai* (line 2) is indicated by two curved strokes at the top of the letter *ṇ* in the present record as in the Sānta-Bommāli plates, whereas it is indicated by one curved stroke at the top and a similar stroke to the

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1 *A. R. Ep.*, 1952-53, No. A 6.

2 Above, Vol. XXV, pp. 194 ff.; and also *JAHRS*, Vol. IV, pp. 21 ff., and Plate.

3 Above, Vol. III, pp. 127 ff., and Plate. The alphabet of the Parlakimeḍi plates of *Mahārāja* Indravarman, year 91, bore, probably, a greater resemblance to that of the prese t record, but unfortunately, its lithograph has not been published by Fleet as promised by him in *Ind. Ant.*, Vol. XVI, p. 132. The alphabet of the Chicacole plates of year 128 (Ibid., Vol. XIII, pp. 120 ff., and Plate), belonging to a later period differs from the alphabet f our record, at least in some respects, and it may not, therefore, be correct to institute a comparison between them.

left of the letter in the Achyutapuram plates. The **language** is Sanskrit, and with the exception of three imprecatory verses (lines 19-23) and another verse (lines 24-25), the inscription is written in prose. The words *vētālī* (lines 12, 13, 15), *Jhōlikā* (line 13), *haladra* (lines 13, 16) and *kapāṭa-sandhi-krama* (line 17) are of lexicographical interest. There is no **orthographical** peculiarity met with in the present record, except for the use of *v* for *b* in lines 12 and 15.

The inscription refers itself to the reign of *Mahārāja* **Indravarman** *alias* **Rājasiṁha** of the Gaṅga dynasty of Kaliṅga. It records the grant, made by the king, of a piece of land with a house in it, to a Brāhmaṇa named Mātṛichandraśarman. It is **dated** in the **97th year**, expressed both in words and by numerals, of the reign, i.e. of the Gaṅgas (line 23). The actual date of the grant is given as **Mahā-Kārttika-paurṇamāsī** (line 11), i.e. Kārttika śu. 15, when Jupiter and the Moon were in the *nakshatra* Kṛittikā. Taking the starting year of the Gaṅga era as 498 A.D.,[2] the equivalent in Christian era would be **Monday, 23rd October, 595 A.D.**[1]

The record begins with a *Siddham* symbol followed by the word *svasti*. Then comes a long prose passage (lines 1-8) introducing the *Mahārāja* Indravarman as ruling from **Kaliṅganagara**. This portion resembles exactly the introductory portion of the Achyutapuram plates.[3] Then follows the portion (lines 8-12) containing the king's order to the inhabitants of the village **Hōñjēri** situated in the **Krōshṭukavarttanī** (evidently the division of that name), relating to the grant of a piece of land with a house in it, in the village on the occasion of the Mahā-Kārttika-paurṇamāsī. It is stated that this land had been purchased by one Mātṛichandraśarman from an inhabitant (*agrahārika*) of the village Hōñjēri. The king seems to have granted the land, for the enjoyment of a certain deity (*Bhaṭṭāraka*), to Mātṛichandraśarman, who was a student of Chhandōga *śākhā* and belonged to Vatsa *gōtra*. It is evident that the purchaser of the gift land and the donee are one and the same. It, therefore, seems that the king made the gift to the donee presumably after paying the cost of the land and house. Lines 12-18 describe in detail the boundaries of the gift land. Then follows (lines 18-19) the king's request to the future rulers for protecting the gift. Lines 19-23 contain three of the usual imprecatory verses. Line 23 contains the date of the record mentioned above. A verse in lines 24-25 states that the record was written by Ādityamañchi, son of Vinayachandra, under the order of the king Rājasiṁha himself. The last sentence, perhaps a post-script, states that one Ravichandra-mahattarasvāmin acted as the executor of the grant (*ājñā*).

There cannot be any doubt that the issuer of this charter namely Indravarman II Rājasiṁha is identical with his namesake who issued the Achyutapuram plates dated in the year 87[4] and the Parlakimedi plates dated in the year 91.[5] The writer of the record, namely Ādityamañchi, son of Vinayachandra is already known to us from the Chicacole plates of Indravarman III dated in the year 128.[6] However, in that record he figures as the engraver. The executor of the grant, viz., Ravichandra, the head of *mahattaras* (*mahattara-svāmi*), is not known to us from any other source. It may also be observed that none of the records of this king known to us so far contains a reference to the executor of the respective grants. The **importance** of this record lies in that it furnishes the latest date for the king.

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[1] L. D. Swamikannu Pillai, *Indian Ephemeris*, Vol. I, Pt. I, pp.61, 63. The *tithi* is also called *Mahā-kārttikī* when the moon is in Rōhiṇī.

[2] Above, Vol. XXVI, pp. 326 ff.

[3] Ibid., Vol. III, p. 128, text lines 1-8.

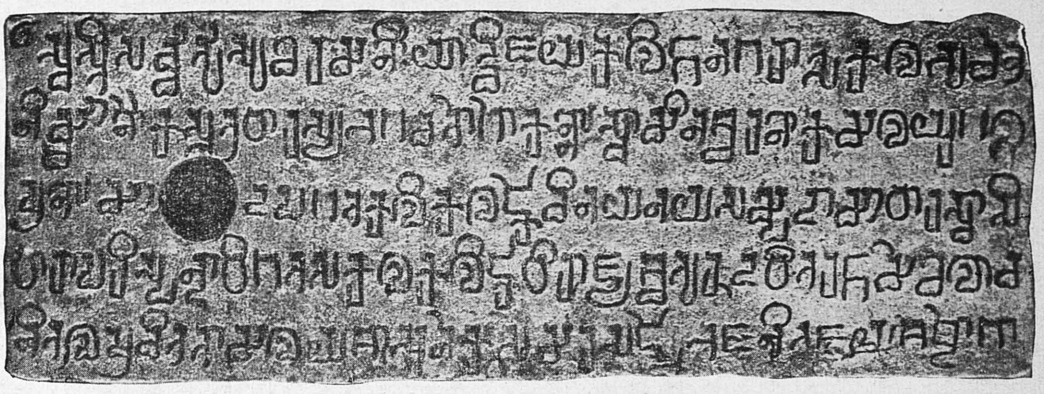
[4] Ibid., Vol. III, pp. 127 ff.

[5] *Ind. Ant.*, Vol. XVI, pp. 131 ff., and Plate.

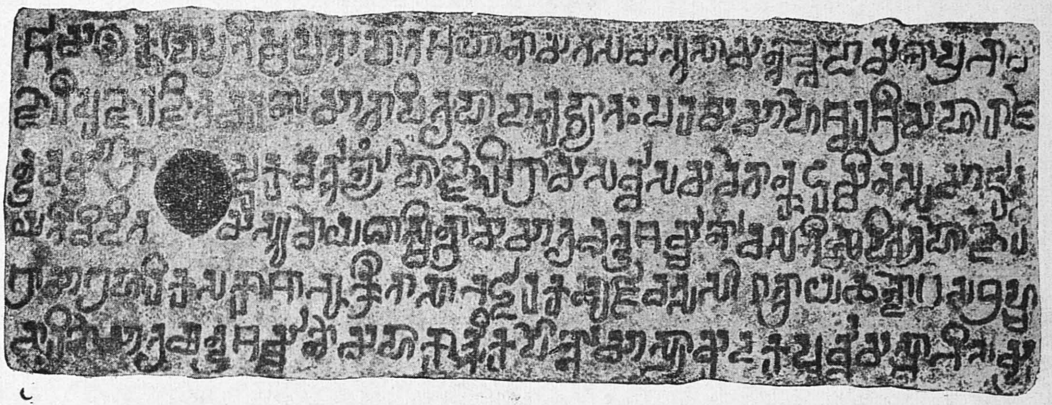
[6] Ibid., Vol. XIII, pp. 120 ff., and Plate.

URAJAM PLATES OF INDRAVARMAN II—YEAR 97

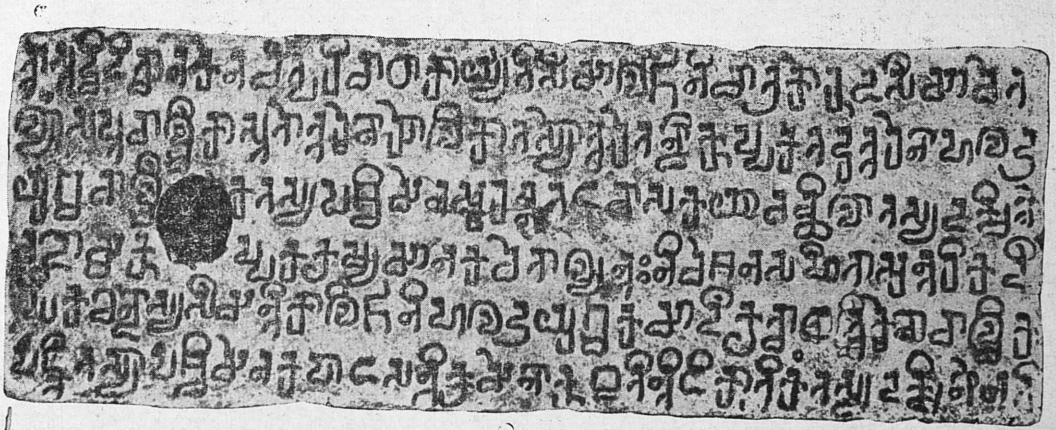
i



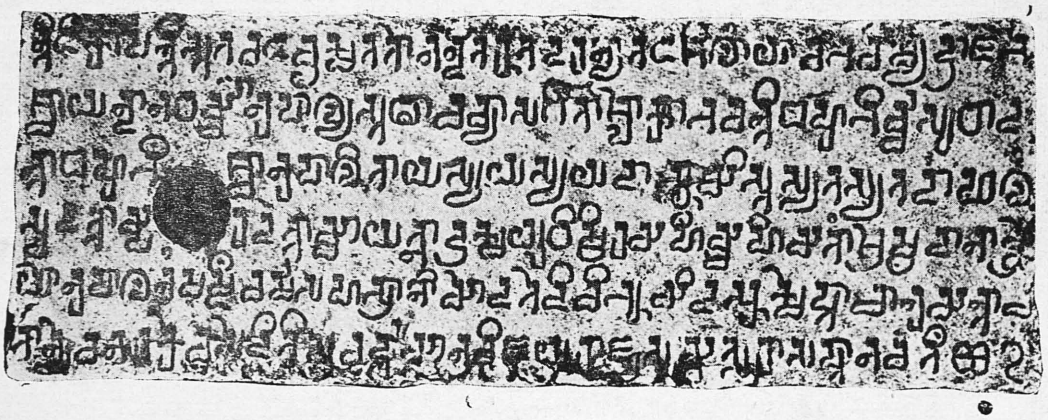
ii, a



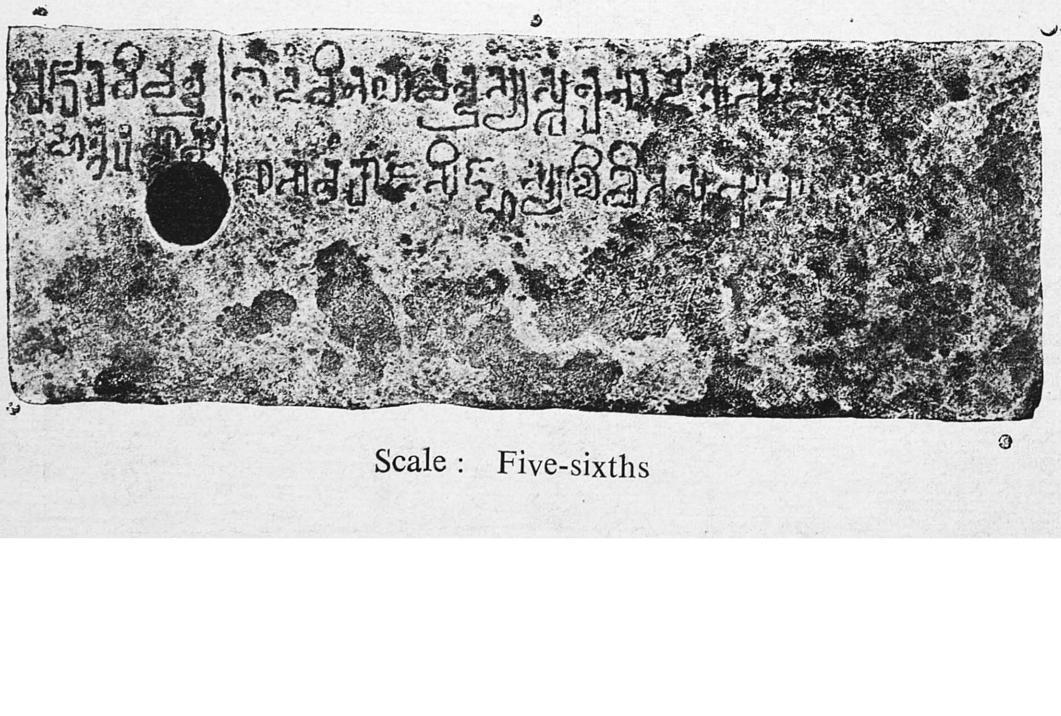
ii, b



iii, a



iii, b



Scale : Five-sixths

Of the geographical names occurring in this record, **Kaliṅganagara** is identified with Mukhaliṅgam. **Krōshṭukavarttanī** has been identified with the region round about Narasannapēṭa, in the Srikakulam District, Andhra Pradesh. The places such as **Vāsaka** the gift village **Hōñjēri** and others namely **Kāruḍa, Taṇḍikuppaka, Sūrannataṭa** and **Dōmbakuppaka** occurring in the description of the boundaries of the gift land cannot be identified.

TEXT[1]

First Plate

1 Siddham[2][|*] Svasti [|*] Sarvva-rtu-sukha-ramaṇīyād=vijaya-**Kaliṅga-nagarāt**=sakala-bhuvana-

2 nirmmāṇ-aika-sūtradhārasya Bhagavatō Gōkarṇṇa-svāminaś=charaṇa-kamala-yugala-

3 praṇāmād=apagata-kali-kalaṅkō vinaya-naya-sampadām=ādhāra[ḥ*] sv-āsi-

4 dhārā-parispand-ādhigata-sakala-Kaliṅkā(ng-ā)dhirājyaś=chatur-udadhi-taraṅga-mēkhal-āva-

5 nitala-pravitat-āmala-yaśā anēka-samara-saṅkshōbha-janita-jaya-śabdō Gā-

Second Plate, First Side

6 ṅg-āmala-kula-pratishṭha[ḥ*] pratāp-ātiśay-ānā(na)m[i]ta-samasta-sāmanta-chūḍā-maṇ[i]-prabhā-ma-

7 ñjarī-puñja-rañjita-charaṇō mātā-pitṛi-pād-ānuddhyātaḥ parama-māhēśvara[ḥ*] śrī-mahārāj-**Ē**-

8 **ndravarmmā Krōshṭukavarttanyāṁ Hōñjēri-grāmē** sarvva-samavētān=kuṭumvi-(mbi)nas=samājñāpa-

9 yati [|*] viditam=astu vō yath=āsmin=grāmē Mātṛichandraśarmmaṇā vasati-sahita(tā)[3] Hōñjēri-

10 grām-āgrahārika-sakāśā[t yā*] bhūkkrī(ḥ krī)tā sā Bhaṭṭārakabhujō Vatsa-sagōttrāya Chhandōga-sabrahma-

11 chāriṇē Mātṛichandraśarmmaṇē **Mahā-Kārttika-paurṇṇamāsyām**=udaka-pūrvvam=asmābhi[ḥ*] sampra-

Second Plate, Second Side

12 ttā-sta(ta)d=viditvā na kēnachit=pariva(bā)dhā kāryy=ēti [||*] Sīmā-liṅgāni ch=ātra **Kāruḍa**-sīmā-vēt[ā]-

13 lyāṁ sapta vālmīkās=tatōttarēṇa[4] **Jhōlikā** tasyō(syā u)ttarē[ṇa*] **Taṇḍikuppaka[ḥ*]** tad-uttarēṇa haladra-

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[1] From photographs and impressions.

[2] Expressed by a symbol.

[3] The letters °*ti-sahita* are engraved over some letters which were originally engraved by mistake.

[4] Read *tad-uttarēṇa*.

14 yugma-vālmīka[ḥ*] tasya paśchimēna **Sūrannataṭa**-vāsaka[ṁ*] yāvach=chhilā tasya dakshiṇē-

15 na **Dōmva(ba)kuppaka**-kṛishyamāṇaka-vētāly-antaḥ nivēśana-sahitā antarika-dī-

16 rghīka-khaṇḍasya sīma(m-ā)ntikā liṅgāni haladra-yugmakam=ādiṁ kṛitvā[1] uttarēṇa[2] vālmīka-

17 paṅkti[ḥ*] tasyā[ḥ*] paśchimēna kapāṭa-sandhi-kkramēṇa kubja-tintiṭikā-trikaṁ tasya dakshiṇēna ti-

Third Plate, First Side

18 ntiṭikā-panti(ṅkti)s=tata(tō) vaṭa-vṛiksha[ḥ*] tatō nandi-taru[ḥ*] tad-araṇya-taṭa-śiḷā yā cha [|*] bhavishyad-rājabhi-

19 ś=ch=āyan=dāna-dharmmō=nupālyas=tathā cha Vyāsa-gītā[ś*]=ślōkā bhavanti [||*] Bahubhir=vvasudhā da-

20 ttā bahubhiś=ch=ānupālitā [|*] yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ(lam) [||*]

21 Sva-dattām-para-dattāmvā(ttāṁ vā) yatnād=raksha Yudhishṭhira [|*] mahīm=mahi(hī)-matāṁ śrēshṭha dānāch=chhrē-

22 yō=nupālanaṁ(nam) [||*] Shashṭiṁ varsha-sahasrāṇi mōdatē divi bhūmida[ḥ|*] ākshēptā ch=ānumantā cha

23 tāny=ēva narakē vasēdi(sēt || i)ti [||*] Pravarddhamāna-vijaya-rājya-**samva(saṁva)tsarā[ḥ*] saptā(pta)-navati[ḥ*] 90 7**

Third Plate, Second Side

24 Idaṁ Vinayachandrasya sūnun=Ādityama[ñchinā] [|*]

25 śāsanaṁ **Rājasiṅha(ṁha)sya** likhita[ṁ] s[va]-mukh-[ājñayā] [||*]

26 [3]Ājñā Ravichandra-

27 mahattara-svāmi [||*]

[1] The four letters *uttarēṇa* are engraved over some letters which were originally engraved by mistake.

[2] Read *tad-uttarēṇa*.

[3] Lines 26 and 27 engraved at the top left corner above the ring-hole of this side give the impression that they are the beginning portions of lines 24 and 25 respectively; but that they are different is clearly indicated by the vertical line introduced between these two sections of writing.

No. 29—A CHAHAMANA INSCRIPTION OF VIKRAMA 1189

(*1 Plate*)

C. L. Suri, Mysore

(*Received on 9.8.1963*)

Sometime in 1962 a set of impressions of this inscription[1] was received in the Office of the Government Epigraphist for India, from the Exploration Assistant, Archaeological Survey of India, Western Sub-Circle, Jodhpur. The inscription is stated to have been discovered at the village of **Bassi** in the Parbatsar Tahsil of the Nagaur District of Rajasthan. It is edited below with the kind permission of the Government Epigraphist for India.

The inscription is said to have been engraved on a white marble pillar lying loose under a banyan tree at the site called *Titro* about a mile to the south of the village Bassi. It contains three lines of writing which is in a bad state of preservation. The inscribed area measures about 5 cm high and 26 cm broad. Two letter each appear to have been lost at the beginning of the second and third lines and also at the end of the first and second lines. The record is written in Nāgarī **characters** which are regular for the period. As regards **palaeography** the letter *bh* (cf. *dēvībhir=ābhiḥ patnībhis=tisṛibhiḥ*, line 3) is of interest in that it has an archaic form and is similar to that used in the inscriptions of the 10th and 11th centuries such as the Bayānā inscription[2] of Chittralēkhā, dated V. S. 1012, and Banswara plates[3] of Bhōjadēva, dated V. S. 1076. That our record belongs to a transitional stage is indicated by the use of *prishṭhamātrās* (cf. °*pāladēvō* and °*mahādēvī* in line 2 and °*dēvī and* °*lōkaṁ* in line 3) as well as *śirōmātrās* (cf. *Sōmala*° in line 2) in indicating the medial vowels *ē* and *ō*. The form of *ku* in which the medial *u* is attached to the right hand vertical loop of *k* is also interesting (cf. °*kula* in line 1). The **language** of the inscription is Sanskrit. The use of *v* for *b* (cf. *vrahmalōka*, line 3) may be noted as an **orthographical** peculiarity of the record.

The record is dated **Vikrama 1189, Kārttika-sudi 5, Sunday.** It regularly corresponds to the **16th October, 1132 A.D.**

The inscription begins with *siddham* symbol of which only the top portion is preserved. It is followed by the date quoted above and a passage in prose in lines 1-3. It states that *Mahā-[rājādhirā]ja*[4] **Ajayapāladēva** who was an ornament of the Chāhamāna family, went to the heavens (*brahmalōka*) together with his three wives, apparently on the date mentioned above. Of the three queens who committed *satī*, only the name of the chief queen (*paṭṭamahādēvī*) Sōmala[dēvī][4] can be made out without any doubt. While the name of the second queen appears to end in °*shṭhaladē*,[5] the name of the third queen seems to be Śrīdēvī.

The Chāhamāna king Ajayapāla of the present inscription is no doubt identical with Ajayarāja, Ajayadēva or Salhaṇa[6] of the Imperial Chāhamāna family. This is borne out not

[1] This is *A. R. Ep.*, 1962-63, No. B 884.

[2] Above, Vol. XXII, pp. 120 ff., and Plate.

[3] Ibid., Vol. XI, pp. 181 ff., and Plate.

[4] The *aksharas* given in square brackets have been lost.

[5] From the ending of the name it is clear that °*dēvī* was contracted to *dē*. It is not certain whether the name of the chief queen was also given as *Sōmaladē*.

[6] Bhandarkar's List, p. 381.

only by the date of the record but also by the mention of his queen Sōmaladēvī, also called Sōmalēkhā elsewhere. It is interesting to note that though she is called simply as a queen in the Bijōliā inscription[1] dated Vikrama 1226 of his grandson Sōmēśvara's time, in our record she is styled as *paṭṭamahādēvī* (i.e. chief queen). That she was enjoying a high status during the rule of her husband is proved also by the coins bearing her name evidently issued by herself, found side by side with the coins of her husband Ajayarāja.[2]

No inscription belonging to the reign of Ajayarāja has been discovered so far. The **importance** of the inscription lies in the fact that it not only mentions the names of his two hitherto unknown queens but also gives the date of the death of Ajayarāja. This date enables us to arrive at an approximate date of the accession of his son and successor Arṇōrāja. The earliest known inscription of the latter is dated Vikrama 1196.[3] However, as a verse[4] in the Bijōliā inscription mentioned above alludes to the defeat of Nirvāṇa-Nārāyaṇa (i.e. Paramāra Naravarman of Malwa) by Arṇōrāja, the latter was believed to have ascended the throne sometime before the death of Naravarman in about Vikrama 1190 (1133 A.D.).[5] Besides, a verse in the fragmentary Chāhamāna *praśasti* in the Rajputana Museum, Ajmer, seems to suggest that Ajayarāja after having placed his son Arṇōrāja on the throne obtained final beatitude in the forest adjoining the sacred lake Pushkara.[6] The event must have taken place before Vikrama 1189, the date of the death of Ajayarāja. Arṇōrāja, therefore, must have ascended the throne sometime before Vikrama 1189 (1132 A.D.).

TEXT[7]

1 [Siddham[8]] [|*] **Saṁvat 1189 Kārttika-sudi 5** [**Ra**]**vau** || Chāhamāna-kula-tilaka-ma[hā]..

2 ..[9] [ja]-śrīmad-**Ajayapāladēvō** .....[10] paṭṭamahādēvī-śrī-Sōmala[dēvī][11]-

3 ..shṭhaladē[12]=śrī-]śrī]dēvī[13]bhir=ābhiḥ patnībhis=tisṛibhiḥ saha vra(bra)hma-lōka[ṁ] [gata][ḥ*] ||

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[1] Above, Vol. XXVI, pp. 84 ff.

[2] *Ind. Ant.*, Vol. XLI, pp. 210-11.

[3] Bhandarkar's List, No. 243.

[4] Above, Vol. XXVI, p. 104, verse No. 17.

[5] According to a copper-plate inscription from Ujjain, Yaśōvarman performed the annual funeral ceremony of *Mahārāja* Naravarman on the 8th day of the bright half of Kārttika of Vikrama 1191 (cf. *Ind. Ant.*, Vol. XIX, pp. 351 ff.).

[6] Dasharatha Sharma, *Early Chauhān Dynasties*, p. 180, text lines 13-14.

[7] From impressions.

[8] Expressed by a symbol.

[9] The four *aksharas* lost at the end of the first and the beginning of the second line may be restored as °*rājādhirā*°.

[10] The reading of these five *aksharas* is uncertain.

[11] The *aksharas* restored as *dēvī* have been completely lost.

[12] Read °*dēvī*.

[13] The *ē-mātrā* of *dē* is merged with the *ī-mātrā* of the previous letter *śrī*.

A CHAHAMANA INSCRIPTION OF VIKRAMA 1189

2 2

Scale : One-half

No. 30—MAHUL (TROMBAY) INSCRIPTION OF HARIPALADEVA, SAKA 1075

(*1 Plate*)

Moreshwar G. Dikshit, Bombay

(*Received on 20.2.1965*)

This stone inscription, the text of which is published here for the first time, was found at **Māhul**, near Trombay, in 1958 and preserved in the Trombay House of the Stanvac Refinery. Consequent to the change in the management of the refinery, it is now removed to the godown of the ESSO refinery in its head office at Māhul, where an inked estampage of it was made for me in 1964. The inscription was earlier noticed by the Government Epigraphist for India in the *Annual Report on Indian Epigraphy* for the year 1958-59, p. 45, wherein it is entered as No. B 171. An excellent photograph of this record was furnished to me by Dr. G.S. Gai, the present Government Epigraphist for India, from which the accompanying facsimile is made. I am thankful to him for kindly allowing me to publish it here.

The inscribed stone is a large slab of yellowish-white sandstone and bears on its top the figures of the Sun and the Moon with a *kalaśa* in the centre. Leaving some space in between, the slab is smoothly dressed in the middle for the writing of the inscription which consists of ten lines only. Towards the bottom of the record appears the ass-curse pictorially represented, as seen in some Śilāhāra and Yādava inscriptions of the period.[1]

The inscription is very neatly engraved and is in a fair state of preservation. It occupies a space of about 44 cm × 22 cm and the letters are about 2 cm high. The **characters** are Nāgarī of the period to which the record belongs and there is nothing noteworthy about their forms. The **language** of the inscription is Sanskrit and Marāṭhī, characteristic of some Śilāhāra and Yādava records.[2]

The **date** of the record, given in lines 2-3 both in words and numerical figures, is **Śaka 1075, Śrīmukha, Āshāḍha śu. 15, Sunday, lunar eclipse.** The date corresponds to **7th July 1153** A.D., but the week-day was Tuesday.[3]

The record is one of **Haripāladēva,** evidently a ruler. As regards his identification, it may be stated that though he is not given any royal titles and the name of his family is not mentioned, there is no doubt that he is identical with the homonymous king of the Śilāhāra dynasty of Northern Konkaṇ, for the following reasons. Firstly, only a king can issue a *vyavasthā* of the nature of this record. Secondly, the find-spot of the record lies in the Śilāhāra kingdom. And thirdly, the date falls within the reign-period of this ruler. The other six records of this king already known to us range in dates from Śaka 1070 to Śaka 1076.[4]

The record commences with the symbol for *Siddham* which is followed by *svasti jayaś=ch=ābhy-udayaś=cha.* Then the date quoted above is given in lines 2-3. This is followed in lines 4-7 by the king's regulation (*vyavasthā*) exempting the Brāhmaṇas of the village Māhavala in Shaṭshashṭi-vishaya from the payment of the house-tax called *gṛiha-dēṇaka* and stipulating a levy of 3 per cent

[1] Above, Vol. XXIII, pp. 269 ff.

[2] Ibid.

[3] L. D. Swamikkannu Pillai, *Indian Ephemeris*, Vol. III, p. 309.

[4] These records are those from Sōpārā, Agashi, Borivli and Karanjon (*Bombay Gazetteer*, Vol. I, Part II p. 19, note 3), one in the British Museum (Kielhorn's Southern List, No. 310) and one from Ranjali (*Sources of Medieval History of the Deccan*, Marāṭhi, Vol. IV, pp. 62-65).

on the groves from them. It is stated that this gift was intended for the welfare of the king. In lines 7-8, the above regulation is repeated in Marāṭhī with the difference that here the levy on the arecanut groves is stated specifically to be 3 baskets per 100 baskets. Then in lines 9-10, it is stated that the grove called *Dōṁvila-vāṭikā* belonging to a certain Gōvarddhana-bhaṭṭōpādhyāya was made tax-free. From the mention of this *vāṭikā* as belonging to a Brāhmaṇa, it appears that all the other *vāṭikas* too in the village were owned by the members of the same community. In lines 9-10, there is an imprecation against interference with this order by any.

The importance of this record lies in the fact that it deals with the peculiar house-tax called *griha-dēṇaka*. The only other records where this tax is known to occur are the recently discovered, not yet published, *vyavasthā-patra*[1] issued during the reign of Śilāhāra Mummuṇi, dated Śaka 975, where it is coupled with another tax called *padaṇaka*, and the Cintra inscription[2] of Aparāditya I, dated Śaka 1059. The interesting point of this record relates to the levy on the arecanut groves. The Koṅkaṇ tract, in which lay the Shaṭshashṭi-vishaya referred to in this inscription is well known for its coconut, areca and palm-groves and it is but natural that the ruler of this territory had an interest in them. That this was the case is borne out by at least two other records[3] of this Śilāhāra dynasty.

Only two geographical names occur in this record. Of these, **Shaṭshashṭi-vishaya** is identified with Salsette which is a well-known place in the Thana District, Maharashtra; and the village **Māhavala** is the same as Māhul, about 1½ miles from Trombay (anglicised form of Turbhē) the findspot of the record. *Domvila-vāṭikā* may be identified with Dombivli near Kalyan.

TEXT[4]

1 Oṁ[5] || Svasti [||*] Jayāś=ch=ābhyudayaś=cha [||*] **Sa(Śa)ka-nṛipa-kāl-ātīta-saṁvatsara sa(śa)tēshu da-**

2 **sa(śa)su pa[6]ṁchasaptaty-adhikēshu** yatr=āṁkatō=pi **Sa(Śa)ka-saṁvat 1075 Srī(Śrī)mukha-**

3 **saṁvatsar-āntarggata Āshāḍha-su(śu)ddha 15 Ravidinē Sōma-parvaṇi** nija-srē (śrē)-

4 yō-rthinā mayā śrī-**Haripāladēvēna Shaṭshashṭivishay-āṁtargata-Mā-**

5 **havala-**grāmīya-viprāṇāṁ griha-dēṇaka[7]-[ni*]rmuktiḥ tathā vāṭi[8]kānāṁ

6 tri[9]ka-sa(śa)tam grāhyam=iti dēja(ya)-vyavasthayā udakātisarggēṇa sā(śā)sanē prati-

7 pāditāḥ(tam) || Māhavala-grāmē Vrā(Brā)hmaṇā griha-dēṇai na gēhāvēṁ [|*] vā[ṭ]i-

8 yāṁ pōphalīm sa(śa)taṁ pra[10]ti ḍā[11]la 3[12] gēhāvēṁ [|*] tathā cha[13] śrī-Gōvardha[na-bhaṭ]-

9 tōpādhyāyā **Dōṁvilavāṭikā** sarvani(na)maschham(syam) || I sā(śā)[sana-vya]-

10 vasthā jō ṭāli tēhāchiyē māyā gāḍhaū -alaghēṁ ||

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1 The text of this was kindly made available to me by Shri G. H. Khare, to whom my thanks are due.

2 *Festgabe Dr. Hermann Jacobi*, pp. 189-90.

3 These are (1) the Bhoighar transcript of a grant of Chhittarāja, dated Śaka 949; and (2) Divē Āgar plates of Mummuni, dated Śaka 975.

4 From the original stone and ink-impressions.

5 Expressed by a symbol.

6 This letter has an unnecessary cross-stroke in it.

7 Between *dē* and *ṇa* an *akshara ṇa*(?) was originally engraved but subsequently erased.

8 The unnecessary strokes in the lower hook of *ṭi* are to be ignored.

9 This letter is engraved away from the alignment.

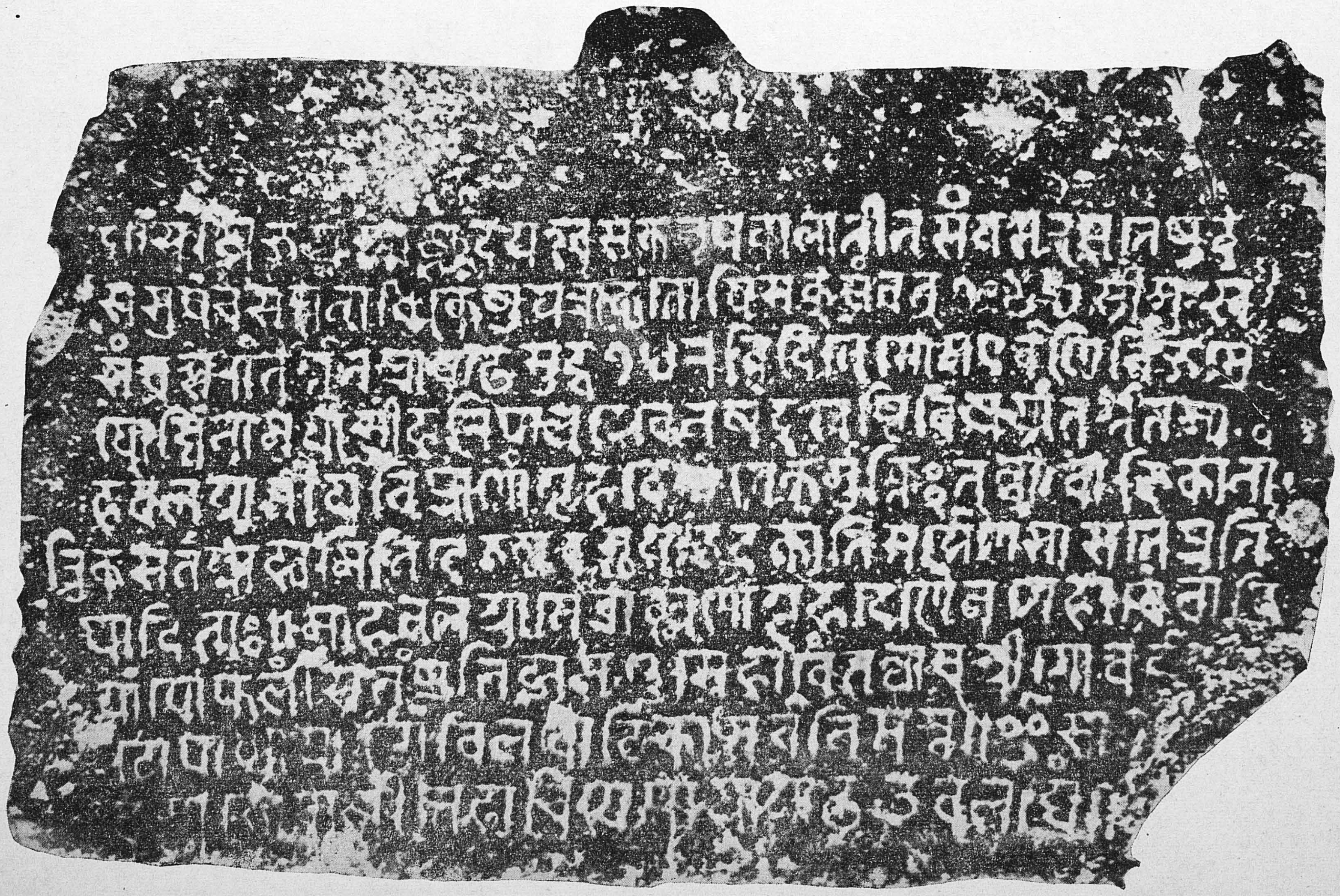
10 There is an unnecessary stroke added to the letter *pa*.

11 Originally *ya* was engraved but it was subsequently corrected into *ḍa*.

12 For a symbol for 3 similar to this, see Bühler's Tables, No. IV, sub-table, line XII.

13 This letter has an unnecessary stroke which makes it look like *sha*.

MAHUL (TROMBAY) INSCRIPTION OF HARIPALADEVA, SAKA 1075



Scale : One-half

No. 31—TWO MAITRAKA CHARTERS

(2 Plates)

G. S. GAI AND P. R. SRINIVASAN, MYSORE

(*Received on 23.12.1965*)

The two copper-plate inscriptions which are edited here, belong to the dynasty of the **Maitrakas of Valabhī.** They are called here A[1] and B[2] for the sake of convenience. A has been published in the *Journal of Oriental Institute*, Baroda, Vol. XII, pp. 51 ff. It is stated that the original plates were acquired long ago by Shri Sarabhai Nawab of Ahmedabad from a gardener of Pāliṭāṇā and that they were recently presented to Muni Punyavijayaji of Ahmedabad.[3] These plates were obtained by us from Muni Punyavijayaji through the kind help of Dr. B. J. Sandesara, Director of the Oriental Institute, Baroda. We are thankful to both these persons for making the plates available to us for examination and editing in the pages of this Journal. The original plates of the record B belong to "Mohenjodaro", a firm in New Delhi and their existence was made known sometime ago by Dr. B. Ch. Chhabra, the then Joint Director General of Archaeology in India (now Professor of Ancient Indian History and Culture, Punjab University, Chandigarh). Impressions of this record were secured by Shri Charanjit Lal Suri, Epigraphical Assistant in the Office of the Government Epigraphist for India, and it is edited here for the first time.

A. Charter of Dhruvasēna I, Year 207

This consists of a **set of two copper-plates** of which the first plate measures about 25 cm ×16·8 cm while the second plate measures about 25 cm×17 cm. As in the case of the other copper-plate charters of this dynasty, the two plates were originally strung together by two rings. So, there are two ring holes in each plate, those of the first plate being at its bottom and those of the second plate at its top. Of the two rings, only one which is circular in shape was found with the plates, its diameter being 2·8 cm and thickness 4 cm. The plates have suffered from slight damage which is evident more in the first plate, especially at its top and bottom. Consequently, some letters in the first two lines of the record have been distorted, and a bit of metal near the ring-hole at the proper left bottom of the plate has been broken and is missing. Each plate bears the writing only on its inner side. There are altogether twentynine lines of writing, the first plate containing 14 lines and the second 15 lines. The rims of the plates have been raised slightly in order to protect the writing which is fairly well preserved. The letters are boldly and clearly engraved and are comparable in execution to those of other early plates[4] of Dhruvasēna I who issued the present charter too. The two plates together weigh 985 g while the ring alone weighs 30 g.

The **characters** of the inscription are the western variety of Southern alphabet and are similar to those of other early records of this family[5] especially to those engraved by Kikkaka.

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[1] Registered as No. A 11 of *A. R. Ep.*, 1963-64.

[2] This is No. A 3 of *A. R. Ep.*, 1963-64.

[3] *Journal Or. Inst.*, Baroda, Vol. XII, p. 51.

[4] Above, Vol. XI, Plates between pp. 106 and 107 and pp. 110 and 111; ibid., Vol. XXXI, Plate between pp. 300 and 301.

[5] Ibid.

5 DGA/65

They will be found to differ somewhat from those employed in the record B edited below, as well as other inscriptions[1] of its class. The **language** of the inscription is Sanskrit and the text is partly in prose and partly in verse. The **orthographical** peculiarities of the text are similar to those of other earlier records[2] of the family.

The particulars of **date** are given in lines 28-29 as **Saṁvat 207, the third day of the bright fortnight of the month of Kārttika.** The year when referred to the **Gupta era** would correspond to **526-27 A.D.**

The inscription refers itself to the reign of *Mahārāja* **Dhruvasēna I,** described as *parama-bhāgavata*, the younger brother of *Mahārāja* Drōṇasiṁha, who was the younger brother of *Sēnāpati* Dharasēna I, whose father was *Sēnāpati* Bhaṭakka. As in some other records[3] of his reign, here also the king bears the title *Mahārāja* only. The present inscription belongs to the early part of the reign of Dhruvasēna I.[4]

The text of this inscription in lines 1-13 is the same as that of the Mōṭā Māchīālā plates.[5] The passage in lines 14-20 relates to the gift of land to Brāhmaṇas. It is stated (lines 14-15) that the gift consisted of an extent of land measuring 100 *pādāvarttas* which was held as a trust by three persons named Dāmaka, Chakrika and Mātaṅgaka, and a well with a circumference of 12 *pādāvarttas*, situated in the south-western boundary of the **Akshasaraka-maṇḍalī** in **Hasta-vaprāharaṇī.** Lines 16-18 state that the gift was made by the king, for the spiritual merit and welfare of his parents and for realising his own desires in this world and in the other world, to three Brāhmaṇas named Mahilaka, Viśvaka and Vadra, who belonged to Bhāradvāja-gōtra and Vājasanēya-charaṇa and who resided at **Aṁkōṭṭaka.** The gift is stated to be a *brahmadēya* and to have been made to last till eternity, to be enjoyed hereditarily by the donees and for enabling them to perform the rituals like *bali, charu, vaiśvadēva,* etc. (lines 18-20). This is followed by the king's order that no one should cause any hindrance to the gift and his appeal to the future kings of his own family to preserve the gift. After this, there is a prose passage in lines 23-24 containing an imprecation which is followed by three usual imprecatory verses (lines 25-27). Line 28 states that the signature was of *Mahārāja* Dhruvasēna himself. The *dūtaka* was *Pratīhāra* Mammaka and the writer was Kikkaka both of whom are already known from other records of this king. The particulars of the date, referred to above, are given in lines 28-29.

Of the **geographical** names, **Valabhī** and **Hastavapra** are already known from other records of this family. **Akshasaraka** is known from two other charters of the same king, viz., the Gaṇēś-gaḍ plates[6] of the year 207 and the Pāliṭāṇā plates[7] of the year 210. In these records, this name occurs in the compounds, Akshasaraka-prāpa and Akshasaraka-prāvēśya respectively. The term *prāpa* which has been taken to be synonymous with *prāvēśya* has been explained as meaning *antargata.*[8] This would make the compound Akshasaraka-prāpa to mean "included in Akshasa-raka" so that Akshasaraka would be the name of a sub-division in which the gift villages of the

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[1] Above, Vol. XI, Plate facing page 116, and Vol. XXXI, Plate between pp. 302 and 303.

[2] Ibid., Vol. XI, p. 105, for remarks on this aspect.

[3] Bhandarkar's List, Nos. 1295, 1297, 1306, and above, Vol. XXXI, pp. 299 ff., and Plate.

[4] Three records are dated in the year 206 (cf. Bhandarkar's List, Nos. 1293 and 1294 and above, Vol. XXXI, pp. 299 ff., and Plate) and four records including the present one are dated in the year 207 (cf. *Journ. Or. Inst.* Vol. XII, p. 52).

[5] Above, Vol. XXXI, pp. 299 ff.

[6] Ibid., Vol. III, pp. 319 ff.

[7] Ibid., Vol. XI, pp. 109-10.

[8] Ibid., p. 81 and note 1 and p. 85; and Vol. XVII, pp. 106-07. For *contra*, see ibid., Vol. XI, pp. 109-10.

TWO MAITRAKA CHARTERS—PLATE I

A. Charter of Dhruvasēna I, Year 207

i

ii

Scale : One-half

above-mentioned records lay. That Akshasaraka of our record was a sub-division is indicated by the expression °*maṇḍalī* in the place of °*prāpa* or °*pravēśya*. The identification of this sub-division as also that of **Aṁkōṭṭaka** is, however, not certain.

TEXT[1]

First Plate

1 [1]Siddham[2] [| *] **Valabhītaḥ** prasabha-praṇat-āmitrāṇāṁ Maitrakānā(ṇā)m=atula-bala-sapatna-maṇḍa-

2 l-ābhōga-saṁsakta-saṁprahāra-śata-labdha-pratāpaḥ pratāp-ōpanata-dāna-mān-ārjjav-ōpārjjit-ānu-

3 rāgō=nurakta-maula-bhṛita-mitra-śrēṇī-bal-[ā]vāpta-rājya-śriḥ(śrīḥ) paramamāhēśvara-śrī-sēnāpati-

4 **Bhaṭakkas**=tasya sutas=tat-pada-rajō-ruṇ-āvanata-pavitrīkṛita-śirāś=śirō-vanata-śatru-chūḍā-maṇi-

5 prabhā-vichchhurita-pāda-nakha-paṅkti-dīdhitiḥ dīnānātha-jan-ōpajīvyamāna-vibhavaḥ paramamāhē-

6 śvaras=sēnāpati-**Dharasēnas**=tasy=ānujas=tat-pāda-praṇāma-praśasta-vimala-mauli-maṇir=Mmanva(nv-ā)di-

7 praṇīta-vidhi-vidha(dhā)na-dharmmā Dharmmarāja iva vihita-vinaya-vyavasthā-paddhatiri-(r=a)khila-bhuvana-maṇḍal-ā-

8 bhōga-svāminā parama-svāminā svayam=upahibha(ta)-rājy-ābhishēka-mahā-viśrāṇan-[ā]vapūta-rājya-śrīḥ

9 paramamāhēśvarō mahārāja-**Drōṇasiṁhas**=si[ṁ]ha iva tasy=ānujas=sva-bhuja-balēna para-gaja-ghaṭ-ā-

10 nīkānām=ēka-vijayī śaraṇ-aishiṇā[ṁ] śaraṇam=avabōddhā gā(śā)str-ārttha-tattvānā[ṁ*] Kalpatarur=iva suhra(hṛi)-

11 t-praṇayināṁ yath-ābhilashita-phal-ōpabhōgadaḥ paramabhāgavataḥ paramabhaṭṭa-(ṭṭā)raka-pād-ānudhyātō

12 mahārāja-**Dhruvasēnaḥ** ku[śa]lī sarvvān=ēva svāna(n=ā)yuktaka-dhi(vi)niyuktaka-chāṭa-bhaṭa-draṅgika-mahattā(tta)[ra*]-dhruva(v-ā)-

13 dhikaraṇika-daṇḍapāśik-ādīn=anyāṁś=cha yathā-saṁbaddhyamānakān=anudarśayā(ya)-ty=astu vō viditaṁ yath[ā]

14 **Hastavaprāharaṇyāṁ Akshasaraka-maṇḍalyā** aparadakshiṇa-sīmni Dāmaka-Chakrika-

Second Plate

15 Mātaṅgaka-pratyaya-kshētraṁ pādāvartta-śataṁ dvādaśa-pādāvartta-parisarā cha vāpī

16 ētat=sa-bhūta-vāta-prā(pra)tyāyaṁ s-ōparikaraṁ **Aṁkōṭṭaka**-vāstavya-Brāhmaṇa-Mahilaka-Viśvaka-

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[1] From impressions.

[2] Expressed by symbol.

17 Vadra-Brāhmaṇēbhyaḥ Bhāradvāja-sagōtrēbhyaḥ Vāji(ja)sanēya-sabrahmachāribhyō mayā mātā-

18 pitrōḥ puṇy-āpyāyanāy=ātmanaś=ch=aihik-āmushmika-yath-ābhilashita-phal-āvāpti-nimittam =ā-chandr-ā-

19 rkk-ārṇṇava-kshiti-sarit-parvvata-sthiti-sama-kālīnaṁ putra-pautr-ānvaya-bhōgyaṁ bali-charu-vaiśvadēv-ā-

20 dyānāṁ kriyāṇāṁ samutsarppaṇ-ārtthaṁ=uda[k-ā]tisarggēṇa brahmadāyō nisṛishṭaḥ yata ēshāṁ

21 uchitayā brahmadāya-sthityā bhuṁja(ñja)tāṁ kra(kṛi)shatāṁ karshayatāṁ pradiśatāṁ-ścha(cha) na kēnachit

22 pratishēdha-paripanthanā kāryy=āsmad-vaṁśajair=āgāmi-bhadra-nṛipatibhiś=ch=ānityāny= aiśvaryyāṇy=asthira[ṁ]

23 mānushyaṁ sāmānyaṁ cha bhūmi-da(dā)na-phalam=avagachchhadbhir=ayam=asmad-dāyō= numantavyaḥ [|*] yaś=cha(ch=ā)chchhindyā-

24 d=āchchhidyama(mā)naṁ v=ānumōdē[ta*] sa paṁcha(pañcha)bhir=mmahāpātakais=s-ōpapātakais=saṁyuktas=syād=api ch=ātra Vyāsa-gītā-

25 [ś*]=ślōkā bhavanti [| *] Shashṭi-varsha-sahasrāṇi svarggē mōdati bhūmidaḥ [| *] āchchhēttā ch=ānumantā cha tāny=ēva narakē vasēt[1] [||1*][2]

26 Bahubhir=vvasudha(dhā) bhuktā rājabhis=Sagar-ādibhiḥ [|*] yasya yasya yadā bhūmis= tasya tasya tadā phalaṁ(lam) [||2*][2]

27 Vinddhyā(ndhy-ā)ṭavi(vī)sv(shv)=atōyāsu śushka-kōṭara-vāsinaḥ [|*] kṛishṇ-āhayō hi jāyantē brahmadāya[ṁ] haranti yē [||3*][2]

28 Sva-hastō mama mahārāja-Dhruvasēnasya [|*] Dūtakaḥ Pratīhāra[3] Mammakaḥ [|*] Likhitaṁ Kikkakēna [|*] **Saṁ 200 7 Kārttika**

29 **śu 3** [||*]

B. Charter of Dharasēna II, Year 252

This charter consists of **a set of two copper-plates** each measuring 29 cm by 22 cm. The plates have each a couple of ring-holes each about 1·5 cm in diameter. The holes are at the bottom of the first plate and at the top of the second plate. Through these holes passed two rings by which the plates were held together. Only one of the rings is now preserved. The plates are preserved fairly intact and they contain writing only on their inner sides. There are altogether 35 lines of writing, the first plate containing 16 lines and the second plate 19 lines. The engraving is obviously shallow and the letters are not bold. Consequently good impressions of the writing are difficult to secure. The weight of the plates and the ring has not been recorded.

The **characters** of the inscription are the western variety of Southern alphabet and are similar especially to those of the Pāliṭānā plates[4] of Śilāditya I Dharmāditya, dated in the year 286, with the tops of letters scooped out in neat squares. The **language** of the inscription is Sanskrit and the composition is partly in prose and partly in verse. The **orthographical** features of this record are similar to those of the other records of this family.

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[1] The two *aksharas sē* and *t* are engraved below the line, one below the other.

[2] Metre *Anushṭubh*.

[3] An *ā-mātrā* seems to be attached to the letter *ra*.

[4] Above, Vol. XI, Plate facing p. 116.

The **date** of the record is given in line 35 as **Saṁvat 252, Vaiśākha ba. 15,** the year and the *tithi* being expressed by numerical symbols. The year when referred to the **Gupta era** would correspond to **571-72 A.D.** It may be mentioned here that about half a dozen charters of this king are known to have been issued on this very date[1] but the significance of the choice of this date is not known.

The inscription issued from **Valabhī** refers itself to the reign of *Mahārāja* **Dharasēna** II, described as *Paramamāhēśvara*. As in some other charters[2] bearing the same date, the king is styled as *Mahārāja* only, while in other records[3] he is styled as *Sāmanta* or *Mahāsāmanta-Mahārāja*.

The introductory part of the text of this charter is the same as that of the other records of this king, as for instance, the Mōṭā Māchīālā plates.[4] It (lines 1-21) contains the genealogy of the king who is stated to be the son of *Mahārāja* Guhasēna, the younger brother of *Mahārāja* Dharapaṭṭa, who was the younger brother of *Mahārāja* Dhruvasēna I, who in turn was the younger brother of *Mahārāja* Drōṇasiṁha. This Drōṇasiṁha is stated to be the younger brother of *Sēnāpati* Dharasēna I, who was the son of *Sēnāpati* Bhaṭārkka. Lines 21-22 contain the king's order addressed to the officials like *Āyuktaka, Viniyuktaka, Drāṅgika, Mahattara, Chāṭa, Bhaṭa, Dhruvādhikaraṇika, Dāṇḍapāśika Rājasthānīya* and *Kumārāmātya.* Lines 22-26 refer to the contents of the order, viz. the gift, made by the king, of land in some villages, for the spiritual merit of his parents and for the realisation of his desires both in this world and in the other world. The first plot, 90 *pādāvarttas* in extent, is stated to be situated to the north of a piece of land called Piṭikākshētraṁ in the centre of the eastern boundary of **Bhaṇḍavāṭaka-grāma.** It is also stated that this plot was given along with *Bīṭamana*, the meaning of which is not clear. The next plot of land, 40 *pādāvarttas* in extent, situated to the south of the above-mentioned plot, is stated to have been enjoyed by a certain Saṅgama. The third plot of land of which the extent is not given is stated to be situated to the north of the village **Chachcharaka** in **Maḍasarasthalī** and to have been enjoyed by two persons named Ka[dh]īka and Kambhāra. A tank in the *Pāṭahaka*, probably in the above-mentioned village, besides a well, perhaps of the extent of 12 *pādāvarttas*, situated to the south of the same village was also granted. The fourth plot of land which was situated on the eastern boundary of the same village is stated to be of the extent of 14 *pādāvarttas*. The fifth plot of land of the extent of 30 *pādāvarttas* is stated to be in the village **Bhārivikaṇḍa-padraka.** Lines 26-28 state that these plots of land in the three villages (*tribhis=sthānaiḥ*) were donated along with the rights such as *udraṅgaṁ, uparikaraṁ, vāta-bhūta-dhānya-hirany-ādēyaṁ* and *utpadyamānavishṭikaṁ* and privileges like *samasta-rājakīyānām=a-hastaprakshēpaṇīyaṁ* and according to the *bhūmi-chchhidra-nyāya*, to the Brāhmaṇa Puvanāga who belonged to Kauśika-gōtra and who was a student of the Maitrāyaṇīya school. The parentage of this donee is not given here. His native place or his place of residence is also not mentioned. The gift is stated to have been made, in line 28, to enable the donee to perform *bali, charu, vaiśvadēva, agni-hōtra* and *atithi-pañcha-mahāyajña*, and in lines 28-29, it is stated that the gift was a *brahmadēya* and it should last till eternity and was for the enjoyment of the donee and his descendants. Lines 29-34, in prose and verse, contain the usual imprecatory passages. The writer of the record was *sāndhivigrahika* Skandabhaṭa (line 34) and the *dūtaka* was Chibbira (line 35),

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[1] K.J. Virji, *Ancient History of Saurashtra*, pp. 262-63, Nos. 21-26.

[2] Bhandarkar's List, Nos. 1318-22.

[3] Ibid., Nos. 1317, 1323, 1326, etc.

Above, Vol. XXXI, pp. 301 ff., text lines 1-18.

both of whom are known from other records of the same king. Line 35 contains the statement "(this is) my own hand, of *Mahārāja* Dharasēna", as well as the date 252, Vaiśākha ba. 15, of which the year and the *tithi* are expressed by numerical symbols.

Of the **geographical** names, **Valabhī** is already known. **Maḍasarasthalī** is the same as Maḍasarasthalī occurring in the Jesar plates[1] of the time of Śilāditya III and Maḍasaras mentioned in a record of Dharasēna II's time.[2] The identification of **Chachcharaka-grāma** is not certain although it is not unlikely that it is the same as the village granted to the Brāhmaṇa Chhachchhara in the Jhar plates[3] of the time of Dharasēna II and which probably got the name after that donee. The other places namely **Bhaṇḍavāṭaka-grāma** and **Bhārivikaṇḍa-padraka** are known from this record only and their identification is not certain.

TEXT[4]

First Plate

1 [5]Svasti [| *] **Valabhīta[ḥ]** prasabha-prana(ṇa)t-āmitra(trā)ṇā[ṁ] Maitraka(kā)ṇām=atula-bala-sapatna-maṇḍalābhōga-sa[ṁ]sakta-śata-labdha-pratāpa[ḥ*]

2 pratāp-ōpanata-dāna-mān-ārjjapō(v-ō)pārjjit-ānurāgō=nurakta-maula-bhṛita-mitra-śrēṇī-bal-āvāpta-rājya-śrīḥ paramamāhēśvara-

3 śrī-sēnāpati-**Bhaṭārkkaḥ** tasya sutas=tat-pāda-rajō-ruṇ-āvanata-pavitri(trī)kṛita-śirāḥ śirō-vanata-śatru-chūḍā-maṇi-prabhā-

4 vichchhurita-pāda-nakha-paṅkti=dīdhitir=ddīn-ānātha-kṛipaṇa-jana(n-ō)pajīvyamāna-vibhavaḥ paramamāhēśvaraḥ śrī-sēnāpati-**Dhara-**

5 **sēnas**=tasy=ānujatsa(s=ta)t-pād-ābhi-praṇāma-praśasta-tara-vimala-maulir=Mmanv-ādi-praṇīta-vidhi-vidhāna[6]-dharmmā Dharmmarāja

6 iva vihita-vinaya-vya[va*]sthā-paddhatir=akhila-bhuvana-maṇḍal-ābhōg-aika-svāminā paramasvāminā svayā(ya)m=upahita-rājy-ābhishē-

7 kō mahā-viśrāṇan-āvāpta-rāja-śri(śrī)ḥ paramamāhēśvarō mahārāja-**Drōṇasiṁha[ḥ*]** siṁha iva tasy=ānujaḥ sva-bhuja-bala-

8 parākramēṇa para-gaja-ghaṭ-ānīkānām=ēka-vijayī śaraṇ-aishiṇāṁ śaraṇam=avabōddhā śāstr-ārtha-tat[t*]vānāṁ Kalpatari(ru)r=iva

9 suhṛit-praṇayinā[ṁ] yath-ābhilashita-phala-bhōgadaḥ paramabhāgavataḥ śrī-mahārāja-**Dhruvasēnas**=tasy=ānuja-

10 [s*]=tach-charaṇ-āravinda-praṇati-pravidhauta(t-ā)śēsha-kalmashaḥ su-viśuddhas=sva-charit-ōdaka-kshālita-[sa*]kala-kali-kalaṅka[ḥ*]

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[1] Above, Vol. XXII, pp. 114 f.

[2] *Ind. Ant.*, Vol. VIII, pp. 302-03, text lines 23-24.

[3] Ibid., Vol. XV, p. 187.

[4] From impressions.

[5] A bit of the plate from this place has been broken and is missing. It is, therefore, not certain whether it contained the symbol for *Siddham* which is usually found in the charters of this dynasty.

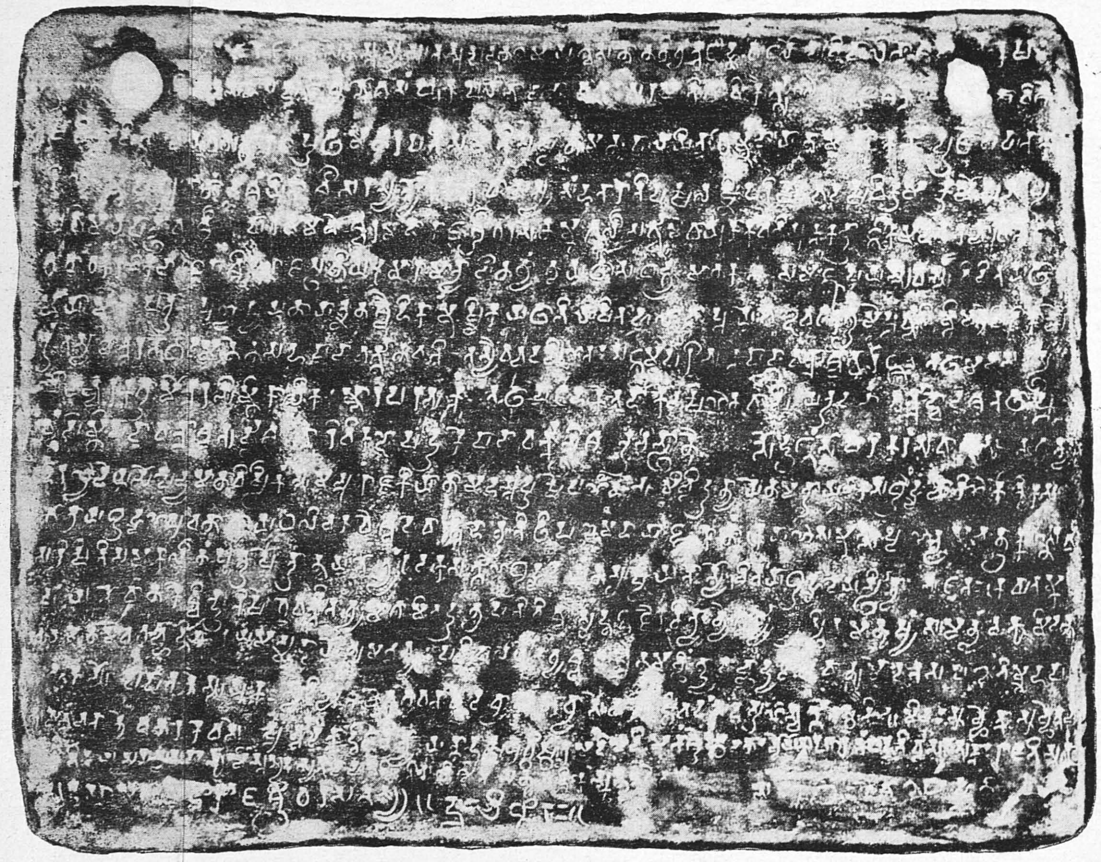
[6] Space that could accommodate two *aksharas* is left blank between *na* and *dha*, as the engraver seems to have thought that the sign for the subscript *r* of *śrī* of the previous line was a hindrance to engraving *dharmma* here. The engraver, moreover, seems to have been obsessed with this idea, in the rest of the plate also.

TWO MAITRAKA CHARTERS—PLATE II

B. Charter of Dharasēna II, Year 252

i

ii



Scale : One-half

11 prasabha-na(ni)rjjit-ārāti-pakshaḥ prathita-mahimā param-āditya-bhaktaḥ śrī-mahārāja-**Dharapaṭṭas**=tasya(sy=ā)nujas=tat-pāda-sapa-

12 ryy-āvāpta-puṇy-ōdaya[ḥ*] śaiśavāt=prabhṛiti khaḍga-dvitīya-bāhur=ēva sa-mada-para-gaja-ghaṭ-āsphōṭana-prakāśita-sat[t*]va-nikasha[s*]=

13 tat-prabhāva-praṇat-ārāti-chūḍā-rakta-prabhā-saṁsakta-savyē(vya)pāda-nakha-raśmi-sa[ṁ*]-hati[ḥ*] sava(ka)la-smṛiti-praṇīta-mārgga-samyak-paripālaṇa(na)-

14 prajā-hṛidaya-raṁja(rañja)nād=anvarttha-rāja-śabdō rūpa-kānti-sthairyya-ga(gā)mbhīryya-buddhi-saṁpadbhiḥ Smara-Śaśāṅk-ādrirāj-ōdadhi-Tṛi(Tri)daśaguru-Dha-

15 nēśān=atiśayāna[ḥ*] śaraṇāgat-ābhaya-pradāna-paratayā tṛiṇavad=apāsta-sva-kāryya-phalaḥ prārthan-ādhik-ārtha-pra-

16 dān-ānandita-vidvat-suhṛit-praṇayi-hṛidayō pāda-chari(r=ī)va sakala-maṇḍal-ābhōga-prama-(mō)da[ḥ*] paramama(mā)hēśvara[ḥ*]

Second Plate

17 śrī-mahārāja-**Guhasēnas**=tasya sutas=tat-pāda-nakha-mayūkha-santāna-nirvṛitta-Jāhnavī-jal-augha-vikshālit-āśēsha-kalmashaḥ

18 praṇayi-śata-sahasr-ōpajīvya-bhōga-saṁpad-rūpa-lōbhād=iv=āsṛi(śri)taḥ sara[sa*]ma(m=ā)-bhigāmikair=gguṇais=sahaja-śakti-śikshā-viśē-

19 sha-vismāpit-ākhila-dhanurddharaḥ prathama-narapati-samatisṛishṭānāṁ=anupālayitā dharmma-dāyānām=apākarttā praj-ōpaghāta-kā-

20 riṇām=upaplavānāṁ darśayitā Śrī-Sarasya(sva)tyōr=ēkādhivāsasya saṁhat-ārāti-paksha-lakshmī-parikshōbha-daksha-vikramaḥ kram-ōpasaṁpra(prā)-

21 pta-vimala-pārtthiva-śrī[ḥ*] pā(pa)ramamāhēśvara-mahārāja-śrī-**Dharasēnaḥ**=kuśalī sarv-vāmē(n=ē)v=āyuktaka-viniyuktaka-drāṅgika-mahattara-chāṭa-bhaṭa-

22 dhruvādha(dhi)karaṇika-dāṇḍapāśi[ka]-rājastha(sthā)ni(nī)ya-kumārāmāty-ādīn=anyāṁś=cha yathā-sa[ṁ]badhyamānaka(kā)n samajñāpayassa[1] vas=saṁviditaṁ yathā

23 mayā mātā-pitrōḥ puṇy-āpyāyanāy=ātmanaś=ch=aihik-āmushmika-yath-ābhilashita-phal-āvāptayē **Bhaṇḍava(vā)ṭaka-gra(grā)mē** pūrvva-sīmni madhyē Piṭikā-kshē-

24 traṁ tasya ch=ōttaratō Bīṭamanēna saha pādāvarttā navati[2] tasy=aiva cha dakshiṇataḥ Saṅgama-paribhukta-pādāvarttāś=chatvāriṅśa(riṁśa)t=tathā **Maḍasarastha-**

25 **lī-Chachcharaka-grām**-ōttara-sīmni Kā[dhī]ka-Kāmbhāra-para(ri)bhuktaṁ tathā Pāṭahakē taḍākaṁ dakshiṇēna vāpī yatra pa(pā)dāvarttā dvādaśa tathā pū-

26 rvva-si(sī)mni pādāvarttāś=chaturddaśa **Bhārivikaṇḍa-padrakē** pādāvarttās=tri[ṁ*]śa[t ||*] tṛi(tri)bhi(bhis)=sthānaiḥ s-ōdraṅgaṁ s-ōparikaraṁ sa-vā[ta]-bhūta-dhānya-

27 hiraṇy-ādēyaṁ s-ōtpadyamāna-vishṭikaṁ samasta-rājakīyānām=a-hasta-prakshēpaṇīyaṁ bhūmi-chchhidra-nyāyēna Maitrāyaṇi(ṇī)ka-sabri(bra)hmachāriṇē Kauśika-sa-

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[1] Read *sam=ājñāpayaty=astu.*

[2] There is a hyphen-like stroke after this, and it may be taken to indicate the *visarga*, required by the word *navatiḥ*.

28 gōtrāya Bra(Brā)hmaṇa-Puvanāgāya bali-charu-vaiśvadēv-ānti(gni)hōtra(tr-ā)tithi-pañcha-mahāyājñakānāṁ kra(kri)yāṇā[ṁ*] samutsarppaṇ-ārtthama(m=ā)-chandr-ārkk-ārṇṇava-

29 sari[t*]-kshiti-sama-kālīnaṁ putra-pautr-ānvaya-bhōgyaṁ udaka-sarggēṇa brahmadēyaṁ na(ni)sṛishṭaṁ yatō=sy=ōchitayā brahmadēya-sthityā bhuṁjataḥ kṛishataḥ=ka-

30 rshayatō vā na kaiśchit=pratishēdhē varttitavyam=āgāmi-bhadra-nṛipatibhiś=ch=āsmad-vaṅśa(vaṁśa)jair=anityāny=aiśvaryyāṇya(ṇy=a)sthira[ṁ*] mānushyaṁ [sā]ma(mā)nyaṁ cha bhūmi-da(dā)na-

31 phala-dāna[1]mavagachchhadbhir=ayam=asmad-dāyō=numantavyaḥ paripālayitavyaś=cha yaś=ch=ainama(m=ā)chchhiṁtyā(chchhindyā)d=āchchhidyamāna[ṁ] v=ānumōdēta sa pañ-chabhi[r*]=mmahāpā-

32 takais=s-ōpapātakais=sa[ṁ*]yuktaḥ syō(syā)d=ity=uktañ=cha bhagavatā Vēda-Vyāsēna Vyāsēna[2] [| *] Shashṭi-varsha-sahasrāṇi svarggē tishṭhati bhūmidaḥ [| *] āchchhēttā āchchhēttā[2] ch=ā-

33 numantā cha tāny=ēva narakē vasētpū(t [||1*][3] Pū) rvva-dattā[ṁ*] dvijātibhyō yatnād=raksha Yudhishṭh[i*] ra [| *] mahīṁ mahi(hī)matāṁ śrēshṭha dānāch=chhrēyō=nupālanaṁ(nam) [||2*][2] Bahubhir=vvasudhā bhuktā rajabhis=Sa[ga*]r-ā-

34 dibhiḥ [| *] yasya yasya yadā bhūmis=tasya tasya tadā phalam=iti (lam [||3*][3] iti) || Likhita(m) Sandhivahika[4] Skandabhaṭēna ||

35 Sva-hastō mama mahārāja-śrī-Dharasēnasya || Dū Chibbiraḥ || **Saṁ 200 50 2 Vaiśākha ba 10 5** [||*]

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[1] The letters *dāna* here are redundant. Read *phalam=a°*.

[2] This word is redundant.

[3] Metre *Anushṭubh*.

[4] Read *Sāndhivigrahika*.

No. 32—CHINTAKAMANTA GRANT OF SOMESA

(*2 Plates*)

H. K. Narasimhaswami and K. G. Krishnan, Mysore

(*Received on 17.12.1965*)

In the year 1962, Dr. G. S. Gai, Government Epigraphist for India, secured facsimile impressions of a number of copper-plate grants[1] which were lying in the Prince of Wales Museum, Bombay. These along with similar impressions of a number of stone inscriptions are said to have belonged to the collection of Sir Walter Elliot. In his introduction to the *Dynasties of the Kanarese Districts of the Bombay Presidency*, the late Dr. Fleet has remarked thus : " The first systematic collection of copies of these inscriptions was made by Sir Walter Elliot, K.C.S.I., who, when in Madras Civil Service, was employed for a long time in the Kanarese districts. Besides a large number of facsimile impressions of copper-plate grants, he compiled manuscript copies of no less than five hundred and ninetyfive stone-tablet inscriptions from the Kanarese country alone and in the Sanskrit and Kanarese languages, in addition to a large number of others from the Telugu country and in the Telugu language. The results of his labour were published in his paper on *Hindu Inscriptions*, which appeared first in the *Journal of the Royal Asiatic Society*, First Series, Volume IV, p. 1 ff., and was afterwards reprinted, with corrections and additions, in the *Madras Journal of Literature and Science*, Vol. VII, p. 193 ff. One copy of his collection of inscriptions from the Kanarese Country in two volumes entitled *Carnāṭaka-Dēśa Inscriptions*, was presented to the library of the Edinburgh University ; and another copy of it was given to the Royal Asiatic Society, London. And his collection of original copper-plate charters was presented, on his death, to the British Museum". The original plates of the record edited below must, therefore, be in the British Museum.

The **set**, to judge from the impressions, consists of **six plates**, each measuring 13·8 cm long and 9·7 cm wide with ring holes of 1·5 cm diameter cut on the left margins of the plates. An examination of the impressions shows that the holes must have been cut after the record was engraved. In doing so some letters of the writing around the ring holes got damaged.[2] It may be noted that the holes for which space was provided are not all of a uniform size. It is not impossible that some letters as in text lines 13-15 might have got damaged due to corrosion also. The edges of the plates also have been raised all round and flattened to a uniform width of 0·8 of a centimetre. The first five plates are numbered consecutively 1, 2, 3 and so on, the numbers being engraved in Tamil numerals on the inner face of each plate on the flattened edge just to the left of the ring-hole ; we do not know if the last plate, viz., the 6th, is numbered on its outer face but the engraver has made use of the surface of the flattened edge at the bottom of the inner face to engrave the last few words of the imprecatory verse at the end of the record. The first and the last plates are engraved only on their inner faces. Each face of the plate contains on the average 9 or 10 lines of writing except the last one which has 12 lines and the entire text runs to 97 lines.

The charter which belongs to the **chief of Kalukaḍapura** is composed in Sanskrit and Tamil **languages** and engraved in the Grantha **script** assignable palaeographically to the 13th century. While the stone inscriptions of this family found in the Cuddapah and parts of the Anantapur Districts contain an admixture of Grantha and Tamil, this copper-plate charter, **the only one known so far of this family**, uses the Grantha script throughout, even for the portion of the text which is in Tamil. In doing so, the scribe of the record has here and there used the Tamil *k* (°*āga*, line 55, *bhaṭṭaṛku* line 64, etc.). The use of the Tamil *ā* (line 66), *ṟa*

[1] *See A. R. Ep.*, 1962-63, Nos. A 8-42. No. 31 is edited here with the permission of the Government Epigraphist.

[2] See text lines 4-7, 43 and 53.

(lines 49, 50, etc.), *la* (lines 63, etc.), *ḷa* (lines 46, 49, 59, etc.) and the dot (*puḷḷi*, lines 34, 62, 74, etc.), may also be noted. The last, i.e. the *puḷḷi* has assumed the form of a vertical stroke in the word *nāḷ* (line 23). The transliteration of the word *tannuḍaiya* in line 46, in Grantha, follows the form of pronunciation and not the written form of the word.[1] In all other cases the written form is transliterated as for example in °*vinōdamāka* (lines 36), *kuṭutta* (line 49), etc. The use of *anusvāra* in place of the class nasal in *mahājanaṁgaḷukku* (line 65), *Tiruvaraṁga* (line 65), etc., may be noted. The use of horizontal and vertical strokes to represent one-sixteenth and onefourth respectively may be noted in lines 70-74 and lines 75-77. This is the only known Tamil inscription in the Telugu area which is written in Grantha characters.

The charter opens with an invocation to god Vishṇu in his incarnation as the primeval boar and gives, in seven verses, the genealogy of the ruling chief **Sōmēśa**. It then records in prose the **date**, viz., **Virōdhi, Makara-saṅkramaṇa, Ēkādaśi, Friday.** The details correspond to **1289 A.D., December 23, f.d.t. ·46.** But the *saṅkramaṇa* occurred on the following Monday. The charter then proceeds with the *praśasti* of **Kaṇḍa(Gaṇḍa)dēva-mahārāja** who is said to have been ruling from **Āṇḍappūr**. Here it introduces the donor **Allu-Gaṅga-Chōḷa-mahārāja** of the Solar race with a string of epithets, and records the grant of the village **Chintakāmanta,** renamed as **Rāyarpuram** after his maternal uncle (*ammāmaṉ*) **Rāyidēva-mahārāja.** The village was granted to Perumāḷ Sōmayājiyār of Kōmapuram who, in turn, divided the grant **into** 36 shares and distributed it among several *brāhmaṇas*. The record here enumerates the endowments that were already in existence as *dēvadāna* and *brahmapuri* lands and which were, therefore, excluded from the present grant, and ends with the verse *Svadattām*, etc.

The genealogy of the reigning chief Sōmēśa with which the record commences may now be examined. It is given in the following order: Vishṇu, Sōma (Moon); from him, many kings; in this family **Bhuvanādhipa;** in his family, **Āhavamalla;** his son **Gaṅga** whose son was **Sōmidēva;** his son was **Gaṅga;** his son **Rāyidēva** whose sons were **Gaṅga, Kēśava, Sōmēśa** and **Siddha.** Of these four, Sōmēśa was the ruler under whose authority the present grant was made. The Tāḍpatri inscription of Udayāditya dated Śaka 1120[2] gives a genealogy of this family as follows: Attirāja; Āhavamalla and his queen Bāgaladēvī; their son *Kali* Gaṅga and his queen Bettāmahādēvī; their son Sōmidēva and his queen Kañchaladēvī and their son Udayāditya. The identity of Āhavamalla, Gaṅga and Sōmidēva of the Tāḍpatri inscription with their namesakes of the present charter is obvious. The Tāḍpatri inscription supplies us with two additional names in this genealogy, viz., Attirāja, the father of Āhavamalla who is the earliest historical member mentioned in our charter, and Udayāditya, son of Sōmidēva. Sōmidēva thus had two sons, Udayāditya and Gaṅga. Another member of this family earlier than Āhavamalla was Malla-mahārāja of the two Ālampūr inscriptions which furnish dates in Chālukya-Vikrama years 2 and 4 with details which correspond to 1078 and 1080 A.D. respecctively.[3] The relationship between Malla and Attirāja is, however, not known.

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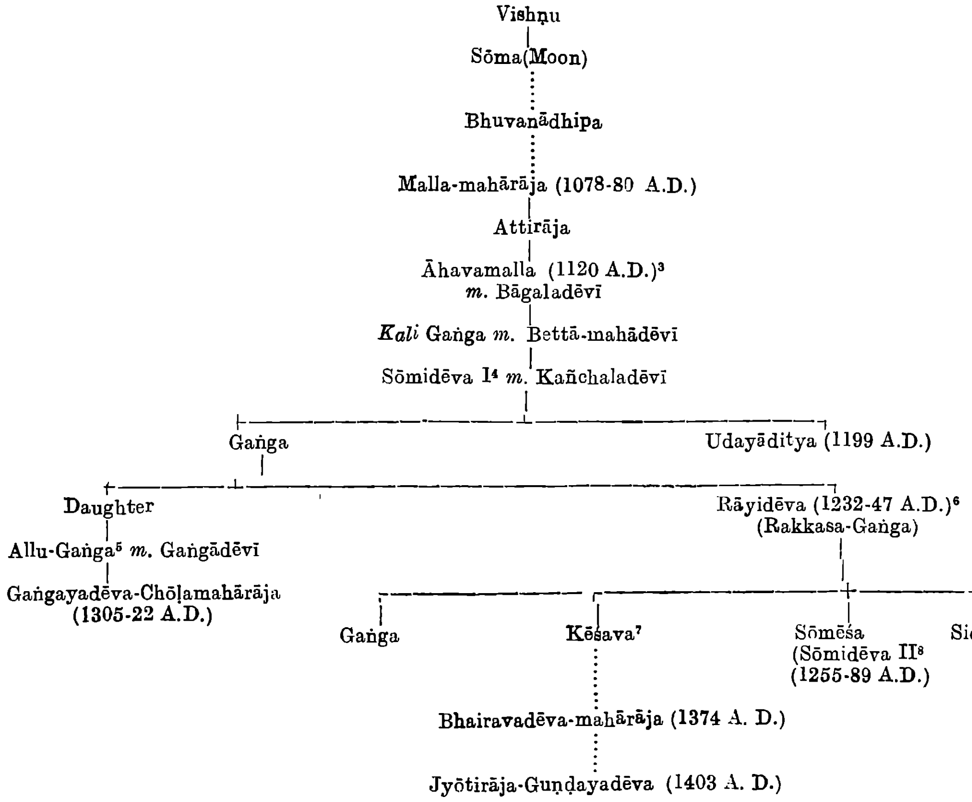
[1] In transliterating the text in Roman script we have adopted this principle throughout.

[2] Above, Vol. XXVIII, pp. 116 ff. The details of date, viz., Kālayukti, Māgha ba. 15, Thursday, solar eclipse have been equated to 1199 A.D., January 29. The impression and the published text (*SII*, Vol. IV, No. 798) give the date wrongly as Śaka 1130. While citing this record in his article on the Māchupalli inscription of Sōmidēva-mahārāja, M. Venkataramayya has duly corrected this date and discussed at length the genealogy of this family.

[3] *A. R. Ep.*, 1959-60, Nos. B 119-20. No. B. 119 is dated Chālukya-Vikrama 2, Kālayukta, Pushya ba. 3 Monday, Uttarāyaṇa-Saṅkrānti corresponding to 1078 A.D., December 24. The published text of this record in the *Telingāna Inscriptions*, pp. 126-27 gives the date wrongly as year 26 on the basis of which this Malla-mahārāja has been identified with Āhavamalla (above, Vol. XXVIII, p. 116). No. B 120 furnishes the date Raudra, Pushya amāvāsyā, solar eclipse which corresponds to 1080 A.D., November 14. The Taṅgaṭūru Inscription of Āhavamalla (*Local Records*, Vol. IX, p. 260) gives him the date Śaka 1073 (1152 A.D.) according to Venkataramayya. If Malla is to be identified with Āhavamalla, the interval between his earliest date 1078 A.D. and the latest, 1152 A.D., would be too long which is very unlikely. Hence the reason for considering Malla as an earlier member of the family and predecessor of Attirāja.

It is not improbable that the former was the grand-father of Āhavamalla. A later member of this family, Bhairavadēva-mahārāja is also known to us from an inscription[1] at Pulivendla, Cuddapah District. This bears the date Śaka 1296, Ānanda, Kārtika śu. 1, Saturday, which corresponds to 1374 A.D., October 7. The relationship of this chief to the other members of the family is also uncertain. A still later member probably of this family is Jyōtirāja Guṇḍayadēva of a record[2] from Sōmireḍḍipalle, Cuddapah District, dated in the year Svabhānu, Śrāvaṇa śu. 15, Firday, lunar eclipse. The record is assignable palaeographically to the 14th-15th century and the details of the date correspond to 1403 A.D., August 3.

The genealogy discussed above may be summarised thus :



[1] *A. R. Ep.* 1945-46, No. 143.

[2] Ibid. 1941-42, No. 48.

[3] *A. R. Ep.*, 1907, No. 577. On an examination of the impression it is found that the cyclic year Śārvari in the Chālukya-Vikrama-kāla is quoted. This Śārvari could be equated only to 1120 A.D. The Taṅgaṭūru inscription of this chief (*Rangacharya's List*, I, Cd. 580; *Local Records*, Vol. IX, p. 260) gives the date as quoted by Venkataramayya (above, Vol. XXVIII, p. 116), Śaka 1073 (contra, Rangacharya's List Ś. 1013), Prajōtpatti, Māgha śu. 15, Thursday equated to 1152 A.D., January 24. See note 3, supra p. 176.

[4] An inscription from Hoḷal, Bellary District, (*A. R. Ep.*, 1914, No. 479) dated in the 12th year in the reign of Jagadēkamalla II (Śukla, Vaiśākha śu. 15, Monday = 1149 A.D., April 25) refers to one Sōmidēvarasa as ruling the 12 villages. It is not known if this chief is identical with Sōmidēva I.

[5] *A. R. Ep.*, 1911, No. 446 ; *SII.*, Vol. X, No. 312.

[6] The relationship of this Telugu-Chōḍa chief with the Kalukaḍa chiefs is discussed in the sequel.

[7] This chief is also called Murāri-Kēśava in *A. R. Ep.*, 1905, No. 319.

[8] Sōmidēva referred to in the Guṇḍlūru inscription (*A. R. Ep.*, 1907, No. 622) dated Śaka 1206, Tāraṇa is probably identical with this chief.

It has been pointed out that the Kalukaḍa chiefs adopted the *praśasti* commencing with the words *anēkasamara-saṅghaṭṭan-ōpalabdha*, etc. of the Vaidumbas and bore their characteristic titles *Trailōkyamalla*, *Bhujabalavīranārāyaṇa*, *Audumbarābharaṇa*(*Vaidumbābharaṇa*), *Kalukaḍa-puravarādhiśvara*, *Pāṇḍyarāyagajakēsari*, *ashṭamahāsiddhi-Siddhavaṭadēva-divyaśrīpādapadmārādhaka* etc.[1] It is noteworthy that these epithets are conspicuously absent for Sōmidēva, the ruling chief of the charter under discussion. On the other hand they are all applied to Gaṇḍadēva-mahārāja who is stated to be ruling from Āṇḍappūr. An additional detail that this record furnishes about Gaṇḍadēva is that he belonged to the Ātrēya-gōtra. The last or the latest among the Vaidumba chiefs known to us hitherto was Bhīma-mahārāja of the Pālagiri inscription[2] of Śaka 978 (1056 A.D.). Between him and Gaṇḍadēva of our charter there is a long gap of about two centuries. During this period we hear of a Vaidumba-mahārājan Tiḍalīśan who figures as a donor in an inscription[3] from Kalakaḍa, Chittoor District, dated in the 49th year of the reign of Kulōttuṅga I (1118-19 A.D.). Another chief who calls himself simply Vaidumbarāyan without any epithets or titles attached to him figures in an inscription[4] of Rājādhirāja II from Chidambaram dated ir the 2nd regnal year of the king (1165 or 1167 A.D.). The political condition in this area at the period of our charter was such that the Kalukaḍa chiefs were confronted by the powerful Kāyastha chief Ambadēva. The presence of the Pāṇḍyas also in this region at this juncture as revealed by a number of inscriptions at Nandalūr and its neighbourhood[5] leads us to surmise that they were there to oppose Ambadēva.[6] It is also likely that they found it expedient at this juncture to reinstate Kaṇḍa or Gaṇḍadēva-mahārāja, a scion of the Vaidumba family to gain their ends. The proximity of the date of this charter (1289 A.D., December 23) to that of an inscription at Nandalūr[7] dated in the 15th regnal year of Jaṭāvarman Sundarapāṇḍya (Virōdhi=1290 A.D., February 20) and the nearness of Āṇḍappūr (which may be identified with Āḍupūru in the Rajampet Taluk across the boundary of Nandalūr and within three miles of it) to Nandalūr lend support to the above surmise.

As for the donor of the village, Allu-Gaṅga, he is described with a string of epithets such as *Nandagirisūryavaṁśēśvara*, *Chōḍavaṁśa-pradīpa*, *Pāmiḍipuravarādhīśvara*, *Bhōganāthadēvadivya-śrī-pādapadmārādhaka*, etc. He is no doubt identical with Allu-Gaṅga, the adversary of Kāyastha Ambadēva who claims to have vanquished him along with Kēśava and Sōmēśa in his Tripurāntakam inscription[8] of Śaka 1212 (1290 A.D.). The relationship of Allu-Gaṅga with Kēśava and Sōmēśa which is undefined in the Tripurāntakam record is revealed for the first time in the charter under study. He is said to have granted the *agarahāra* Chintakāmanta renaming it as Rāyarpuram after his maternal uncle (*ammāman*) Rāyidēva. This establishes that Rāyidēva's sister was Allu-Gaṅga's mother.[9] The present charter, it may be pointed out, is the only record in which

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[1] Above, Vol. XXVIII, pp. 116 ff.

[2] *A. R. Ep.*, 1935-36, No. 323.

[3] Above, Vol. XXX, pp. 284-87.

[4] *A. R. Ep.*, 1913, No. 263.

[5] Ibid., 1907, Nos. 590-93, 614 ; 1911, No. 425.

[6] The title *Pāṇḍyarāyagajakēsari* borne by the Kalukaḍa chiefs and here by the Vaidumba leads us to surmise that they were not friendly to the Pāṇḍyas. In his account of the events of this period Dr. N. Venkataramanayya has stated that the Kalukaḍa chiefs sought the help of the Paṇḍyas about this time (*The Early History of Dekkan*, pp. 631-32).

[7] *A. R. Ep.*, 1907, No. 590 ; above, Vol. X, p. 142.

[8] *SII*, Vol. X, No. 465.

[9] *Bhārati*, Vol. XV, part I, p. 147 ff. It has been suggested here that Allu-Gaṅga was the son-in-law of Rāyidēva himself. It is not improbable that he was both the nephew and son-in-law of Rāyidēva.

Allu-Gaṅga himself figures while he is referred to in the Tāḷḷaproddaṭūru inscription only as the father of Gaṅgayadēva, son of Gaṅgādēvī.[1]

The Tāḷḷaproddaṭūru inscription (Śaka 1244=1322 A.D.) referred to above ascribes the achievement of capturing the entire wealth of Gaṇḍapeṇḍāra Gaṅgayasāhiṇi (*Gaṇḍapeṇḍāra-Gaṅgaya-sāhiṇi-sarvasvabandikāra*) to this Gaṅgayadēva, the son of Allu-Gaṅga. An inscription[2] from Peddapolamaḍa, Anantapur District, furnishes an earlier date, Śaka 1227 (1305 A.D.) for Gaṅgaya-dēva. The latest date available for Gaṅgayasāhiṇi from inscriptions[3] is Śaka 1179 (1257 A.D.), i.e. 48 years earlier than the earliest date (1305 A.D.) known for Gaṅgayadēva. It is quite possible that his father Allu-Gaṅga along with his uncle and father-in-law Rāyidēva or Rakkasa-gaṅga, fought with success the Kāyastha Gaṅgayasāhiṇi but had soon to face defeat from Amba-dēva as a reprisal, for, the latter in his Tripurāntakam inscription[4] (Śaka 1212=1290 A.D.) claims to have defeated Allu-Gaṅga along with Kēśava and Sōmidēva as has been already pointed out. Perhaps Gaṅgayadēva assisted his father in his conflict with Gaṅgayasāhiṇi as a boy.

To take up the grant proper, the village Chintakāmanta was first made over to Perumāḷ Sōmayājiyār of Haritagōtra belonging to Kōmapuram. He, in turn, divided it into 36 shares as intended by the donor (text line 55) and distributed them thus : four shares each for the five sons of Perumāḷ Sōmayājiyār, namely Viśvēśvara-Sōmayājiyār ; Vaḷḷappiḷḷān-bhaṭṭar, Tiru-varaṅgachchiṟiyānbhaṭṭar ; Āṇḍapiḷḷai-choṭṭān and Govinda-appan-bhaṭṭar. These five will share one additional *vṛitti* among themselves ; one and one-eighth[5] share each to Balēn-dumauli-Upādhyāyar of Kauṇḍinya-gōtra who belonged to Gōmaṭham, Periyāḷvān-bhaṭṭan of the same *gōtra* and belonging to Eṭṭukkūru, Yajñamūrti-bhaṭṭar of Kaṇva-gōtra who belonged to Chiṟupudūr and Veṇṇaikkūtta-bhaṭṭar of Śaṇḍila-gōtra who belonged to Kuravaśēri ; one and a half[6] share each to Vāmana-bhaṭṭar of Kauśika-gōtra who belonged to Uviyūr ; Piḷḷān-bhaṭṭar of Bhāradvāja-gōtra who belonged to Rāyūr and Chiṅgapperumāḷi-bhaṭṭar of the same *gōtra* ; one share each to Peddi-bhaṭṭar of Upamanyu-Vasishṭha-gōtra, Enmarugan-Kēśavan, probably of the same *gōtra*, Rāyidēva of Atri-gōtra, *gaurava-vṛitti*,[7] Allāḷapeddi of Śrīvatsa-gōtra and Komari-peddi of Bhāradvāja-gōtra.

The record then proceeds to enumerate the endowments that were already in existence as *dēvadānas* and *brahmapuris* which were obviously excluded from the above 36 *vṛittis* or shares. Their extent is specified in terms of *kuḷakam* of seed (*vichchupāḍu*)[8] sowable in the respective plots. The total extent of such *vichchupāḍu* plots comes to 95 *kuḷakam*. The term *kuḷakam* is perhaps the same as *koḷaga*, a measure of capacity. The deities in respect of whom the *dēvadānas* were assigned are Kēśavapperumāḷ of Ārimaḍukkai (15 *kuḷakam*), Chiṅgapperumāḷ of Chiṟumakūr (10), Kēśavapperu-aśi (perumāḷ) of Kaḷarpūr (5), Nīlakaṇṭhadēvar of Taḍarūr (10), Mahādēva of Kalavūr (5) and lastly another deity (*dēvar* perhaps Mahādēvar) of this village, i.e. Chintakāmanta (5+5=10). The brāhmaṇas who were the recipients of the *brahmapuris* are Madhurāntakabhaṭṭar of Eṭṭukkūr (10), Perumāḷ-Sōmayājiyār of the same family

1 Gaṅgādēvī of this inscription (*A. R. Ep.*, 1935-36, No. 308) was probably the daughter of Rāyidēva.

2 Ibid., 1964-65, No. B 31.

3 Ibid., 1937-38, No. 233.

4 *SII*, Vol. X, No. 465.

5 This is indicated by the digit one followed by two horizontal strokes.

6 The digit one has been omitted inadvertently in the text. The fraction half is indicated by two vertical strokes.

7 The meaning of this term is not clear. Could it stand for *guru-vṛitti* ? If so, could it have been meant for Perumāḷ Sōmayājiyār himself ?

8 This term probably is the local form for *vittuppāḍu* or *vidaippāḍu* in Tamil.

(10), Perumāḷ Āchchānbhaṭṭar of Rāyūr (5), Tiruvaraṅgan of the same family (5) and Varantaruvān of Rāyūr (10).

Of the **geographical places** mentioned in the charter, **Āṇḍappūr**, the capital of Gaṇḍadēva, has already been identified with Āḍupūru in the Rajampet Taluk. A Tamil inscription[1] in Āḍupūru itself also mentions this village by its early name as Āṇḍappūr. The gift village **Chintakāmanta** renamed **Rāyarpuram**[2] is not identifiable. Tītturālaghaṭṭu, Nuṟuṅgal-kaṇavāy, Amaṭaguṭṭaigaḷ, etc., described as boundaries are evidently topographical features rather than place names.

TEXT[3]

[Metres: Verses 1, 4, 6, 7, 8, 9 *Anushṭubh*; verse 2 *Śārdūlavikrīḍita*; verses 3, 5 *Upēndravajrā*.]

First Plate

1 Svasti[|*] Ādyaḥ Krōḍ-ākṛitir=yyushmān=Vishṇuḥ pu-
2 shṇātu sarvvadā [|*] yad-daṁshṭr-āgrē rarāj=ēyan=narttak=īva vasu-
3 ndharā |[|1*] Pāyād=viśva-nivāsa-bhūmir=amalāt svāntā-
4 d=anantād=vibhuṁ Sōmaṁ Sōma-kul-āgraṇī[ḥ*] sva-ta-
5 [na]yaṁ sṛishṭvā sudhā-pūritam [|*] lōkānān=timir-ā-
6 panōdana-vidh[au] dakshan=niyuñjy=ānaghaṁ yō=
7 [sau][4] Śaurir=agaṇya-puṇya-nivahō Lakshmyā sa-
8 ha krīḍatē |[|2*] Tatō babhūvur=bbahavō narēndrā vi-
9 khyāta-vīryyō(ryyā) bhuvaṇē(nai)kavīrah(rāḥ,) [|*] yēshāṁ śi-

Second Plate, First Side

10 rō[5]-bhūshaṇa-ratna-dīpa-nunnan=tamaś=śatrubhir=ēty=araṇyam [|| 3*] Ta-
11 ssa(t-sa)nnihitō rājā babhūva **Bhuvanādhipaḥ** [|*] sannāhē
12 sannatiñ=chakruḥ parā yēna parājitāḥ [|| 4*] Tasy=ānvayē
13 ch=**Āhavamalla**-nāmnā Mallāri-tulyō Bhuvanaikamallaḥ [|*]
14 kalhāra-dāmnā kamanīya-vakshā babhūva bhūpas=sama-
15 rē Kṛitāntaḥ [|| 5*] **Gaṁga**-kshōṇī-patis=tasmād=abhūd=amita-

[1] *A. R. Ep.*, 1913, No. 241.

[2] There is a village by name Rāyavaram on the west bank of Cheyyēru running through the Rayachoti Taluk but this does not answer to the description of the boundaries of Rāyarpuram.

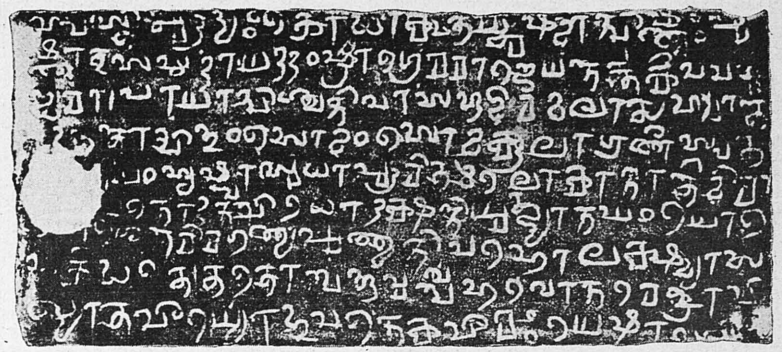
[3] From impressions.

[4] The medial *ē* sign of this letter is at the end of the previous line and its remaining two constituent parts have been cut off when the ring hole was made.

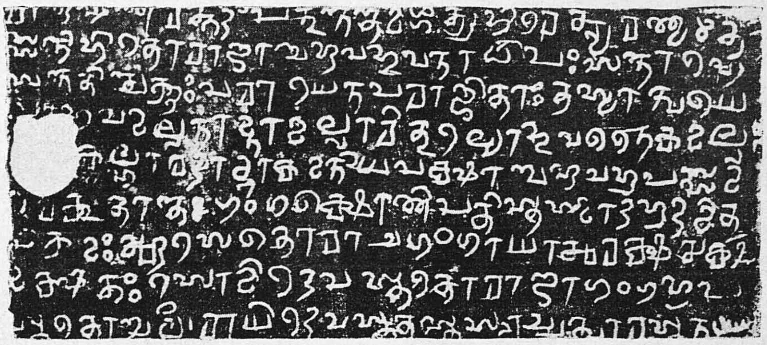
[5] The *ē* sign is at the end of the 9th line.

CHINTAKAMANTA GRANT OF SOMESA—PLATE I

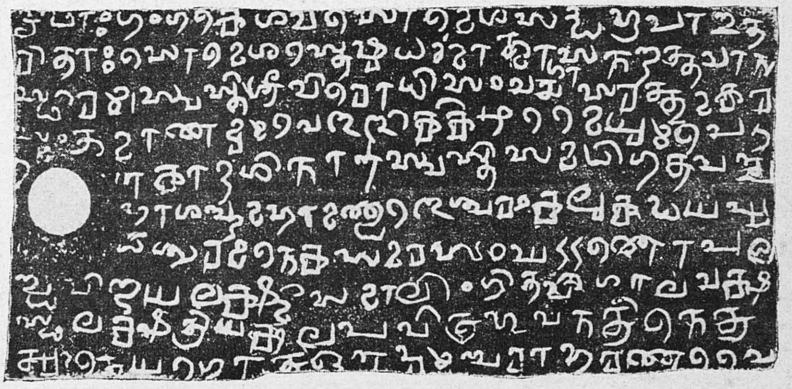
i



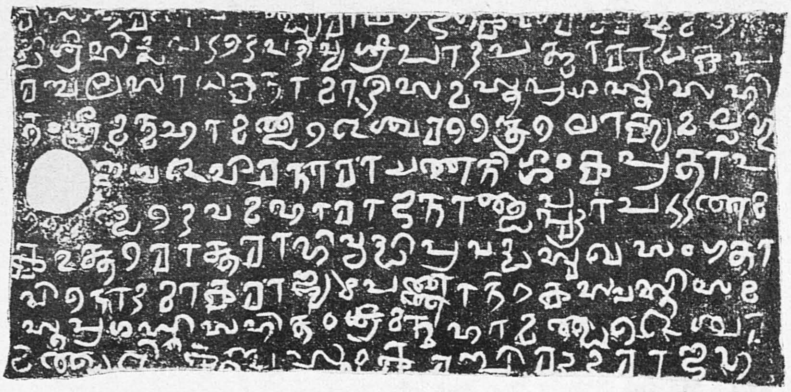
ii, a



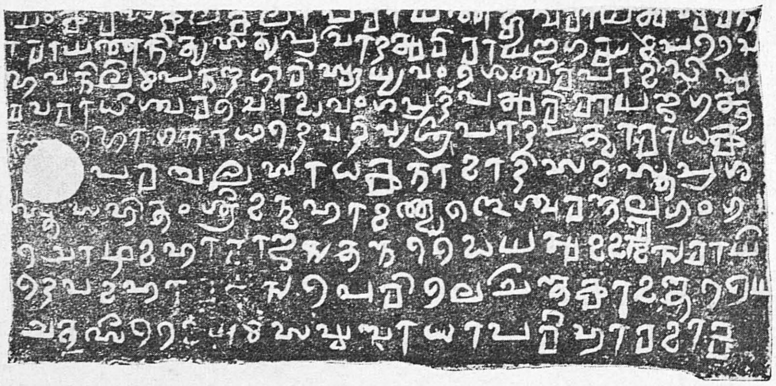
ii, b



iii, a



iii, b



Scale : Three-fifths

16 vikramaḥ [|*] ā sētōr=ā cha Gaṁgāyā arakshat kshi-
17 [ti*]m=akshataḥ [|| 6*] **Sōmidēvas**=tatō rājā **Gaṁga**-bhūpa-
18 s=tatō balī | **Rāyidēvas**=tatas=tasmāch=chatvāras=tanay[ā]

Second Plate, Second Side

19 nṛipāḥ [|| 7*] **Gaṁga-Kēśava-Sōmēśa-Siddha**-bhūpā it=ī-
20 ritāḥ [|*] Sōmēśas=tēshu dharmm-ātmā śā[1]sanan=dattavān
21 sthiram|[| 8*] Svasti [|*] śrī-**Virōdhi-saṁvatsarattu Makara-**
22 **saṁkramā(ma)ṇamum Veḷḷik-kiḻamaiyum peṟ-**
23 **ṟa Ēkādaśi-nāḷ** [|*] svasti samadhigata-pañcha-
24 [ma]hāśabda mahāmaṇḍaḷēśvaraṁ Kalukaḍaya-pu-
25 [ravarā]dhīśvaram=anēka-samara-saṁghaṭṭaṇō(n-ō)pala-
26 bdha-vijayalakshmī-samāliṁgita-viśāla-vaksha-
27 sthala kshatriya-kula-pavitra bhuvana-triṇētra
28 Ātrēya-gōtra Audumbar-ābharaṇa vai-

Third Plate, First Side

29 ri-saṁharaṇa Pāṇḍyarāya-gaja-kēsari ashṭa-mahā[si]-
30 ddhi-śrī-Siddhavaṭadēva-divya-śrīpāda-patma(dm-ā)rādhaka pa-
31 ra-bala-sādhaka-nām-ādi-samasta-praśasti-sahi-
32 taṁ śrīman-mahāmaṇḍaḷēśvara Trailōkyamalla Bhu-
33 jabaḷa-Vīranārāyaṇa Niśśaṁka-pratāpa
34 **Kaṇ[2]ḍadēva**-mahārājan=**Āṇḍappūr** paṭṭaṇama(m)
35 uttar-ōttar-ābhivṛiddhi-prava[r*]ddha[māna*] sukha-saṁga(ka)th
36 vinōdam=āga[3] rājyam paṇṇāniṟka svasti sama-
37 sta-praśasti sahitaṁ śrīman-mahāmaṇḍaḷēśvara
38 maṇḍaḷika-be(ba)sava[śa*]ṁkara birū(ru)darāja-bha-

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1 *Śā* is engraved below the line.

2 *Ka* is engraved at the beginning of the next line. There are faint traces of the letters *gaṇḍa* right below the ring-hole.

3 See above, p. 176 and foot-note 1.

Third Plate, Second Side

39 yaṁkara sakala-kalā-parāyaṇa mūva-rāya asura-nā[1]-

40 rāyaṇa nitya-satya-pravōda(bōdha) arirāya-jaga-jhampa vai-

41 bhava-nilimpa Nandagiri-Sū[r*]ya-vaṁś-ēśvara Pāmiḍi-pu-

42 ravarādhīśvara Chōḍa-vaṁśa-pradīpa arirāya-jaga[t*]trā-[2]

43 [ṇa] Bhōganāthadēva-divya-śrī-pāda-patm(dm)-ārādhaka

44 para-bala-sādhaka-nām-ādi-samasta-praśa-

45 st[i][3]-sahitaṁ śrīman-mahā-maṇḍalēśvarann=**Allu-Gaṁga-**

46 **chōḷa-**mahārājan tanna(nnu)ḍaiya ammāmaṅ **Rāyi-**

47 **dēva-mahār[ā][ja*]n** pērilē **Chintakāmantayai**

48 chatu[s*]-sīmaiyum sarvva-bādhā-parihāram=āga

Fourth Plate, First Side

49 kuḍutta ūr [n*] sīmai kiḻakku āṟu āgnēyattu-

50 kku Ēṁgikūḍinahaḷi teṟku Amaṭa[4]guṭṭaigaḷ

51 ten[5]-mēṟkuttaikku Nuṟuṁgal-kaṇavāyil

52 [6]kōṇai mēṟkuttaikku Nuruṁgal-kaṇavāyi-

53 ninṟum Ārimaḍugaikku[p*]=pōna vaḻi vāya-

54 [vyattu]kku Tītturālaghaṭṭu vaḍakkum=Īśānyamum=āṟu [|*] i-

55 ppaḍi chatus-sīmaiyum piṟi(ri)ttu 36 vṛittiy=āga ku-

56 ḍuttōm [|*] Svasti yajana-yājana-addhyayana-

57 addhyāpana-dāna-pratigraha-shaṭ-ka[r*]mma-niya-

Fourth Plate, Second Side

58 tar=āna Kōmapuṟattup-Perumāḷ Sōmayājiyār=Allu-

59 Gaṁga-chōḷa-mahārājāva(vi)n kaiyilē Chintakāma[ntai]-

60 y=āna **Rāyarpurattaip**=peṟṟu 36 vṛittiy=ākki

61 nānā-gōtra-mahājanaṁgaḷukku kuḍuttōm [|*] Kōma[pura]-

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[1] The medial *ā* sign of *nā* is engraved in the next line.

[2] The medial *ā* of *trā* is engraved in the next line.

[3] This sign has been cut away when the ring-hole was made.

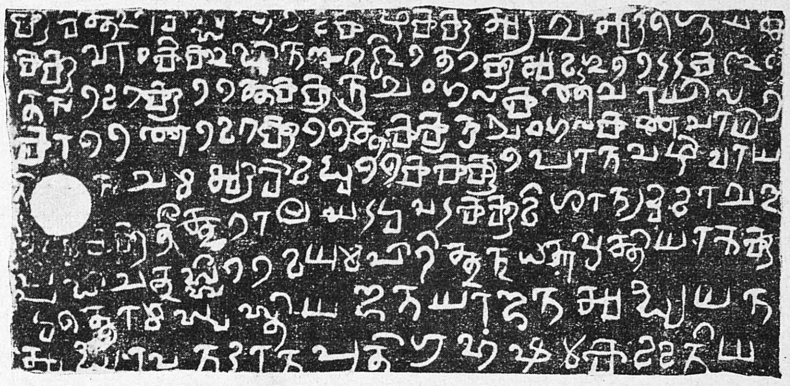
[4] *Ṭa* is engraved below the line.

[5] The medial *e* of *ten* is engraved at the end of the previous line.

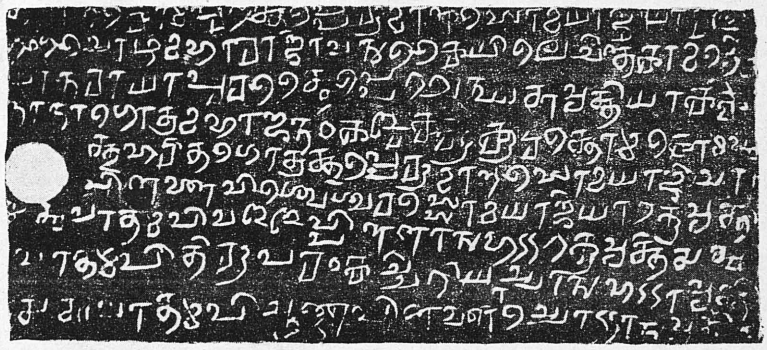
[6] The *kombu* for the *ō* sign is engraved at the end of the previous line.

CHINTAKAMANTA GRANT OF SOMESA—PLATE II

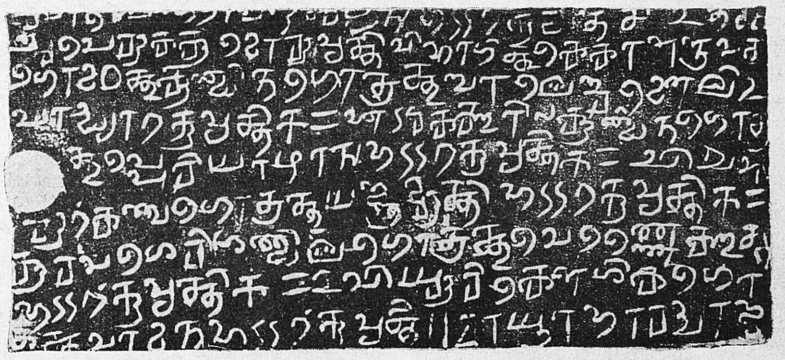
iv, a



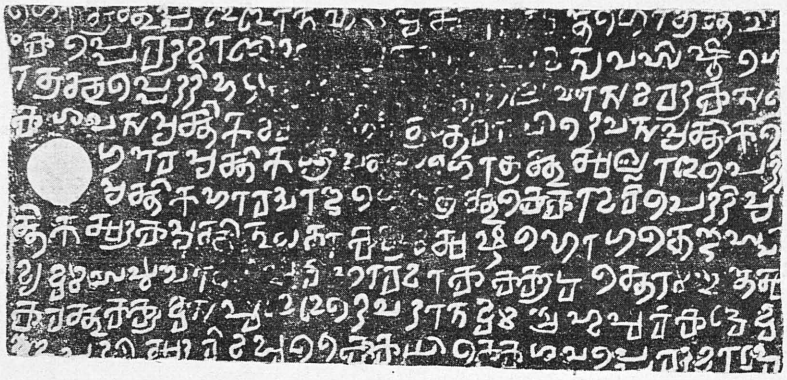
iv, b



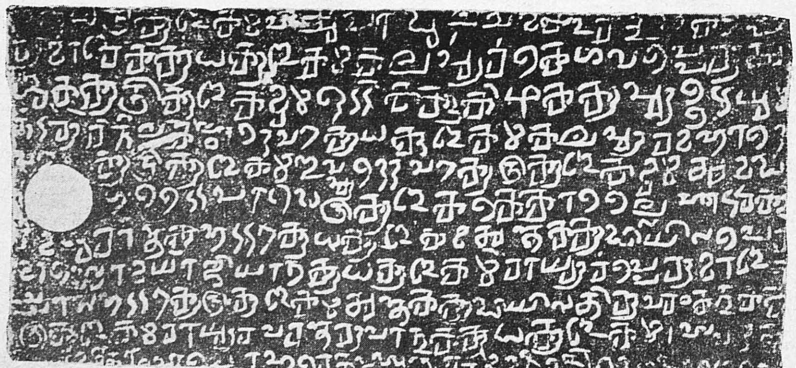
v, a



v, b



vi



Scale : Three-fifths

62 ttu Harita-gōtrattup-Perumāḷ Sōmayāji[yār]

63 piḷḷai Viśvēśvaras-Sōmayājiyāṟku vṛitti

64 4 avar tambi Vaḷḷappiḷḷān-bhaṭṭaṟku vṛitti 4 a-

65 var taṁbi Tiruvaraṁgach-Chiṟiyā[1]chchān-bhaṭṭar[kku] vṛitti

66 4 avar taṁbi Āṇḍapiḷḷaich-Choṭṭān[ukku] vṛitti [4]

Fifth Plate, First Side

67 [avar taṁbi] Gōvinda-appan-bhaṭṭaṟku vṛitti 4 inda a-

68 ñju pērukkum=oru vṛitti vibhāgittuk-koḷḷuvadu[|]

69 Gōmaṭhattu Kuṇḍina-gōtrattu Bālēndumauli-u-

70 pādhyā[ya*]ṟku vṛitti 1=[2] Eṭṭukkūril Kuṇḍina-gōtra-

71 ttup=Periyāḷ[v*]ān-bhaṭṭaṟku vṛitti 1= Chiṟu[pu]-

72 dūṟ Kaṇva-gōtrattu Yajñamū[r]tti-bhaṭṭaṟku vṛitti 1=

73 Kuravaśēri Śaṇḍila-gōtrattu Veṇṇaikūtta-

74 bhaṭṭaṟku vṛitti 1= Uviyūri(yūr) Kauśika-gō-

75 trattu Vāmana-bhaṭṭaṟku vṛitti ||[3] Rāyūr Bhāradvāja-

Fifth Plate, Second Side

76 gōtrattup=Piḷḷān-bhaṭṭa[ṟku*] vṛitti || anda gōtrattu Chi-

77 ṁgapperumāḷi-bhaṭṭa[ṟku vṛitti ||] Upamanya- Vasishṭha-gō[4]-

78 trattup=Peddi-bhaṭṭa[ṟkku vṛitti 1] .. ttilē Ēnmarugan

79 Kē[5]śavan(nu)[kku*] vṛitti 1 A[tri]-gōtrattu Rāyidēvan(nu)[kku*] vṛitti 1

80 gaura[6][va*]-vṛitti 1 Śrīvatsa-gōtrattu Allāḷapeddi[kku*]

81 vṛitti 1 Bhāradvāja-gōtrattuk-Komaripeddi[kku*] vṛi-

82 tti 1 āga vṛitti 36 kkum ashṭabhōga-tēja-svā-

83 myamum sarvva-bādhā-parihāram=āgak=kuḍuttōm [|*] inda a-

84 garattukku munb=uḷḷa dēvadānamum brahmapurigaḷum=u-

85 ḷḷapaḍi [|*] Ārimaḍukkaiyik-Kēśavap-perumāḷu-

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[1] The medial ā of yā is engraved below the line.

[2] See pp. 176 and 179 above.

[3] See pp. 176, 179 and note 6 above.

[4] The length of ō in gō is engraved at the beginning of the next line.

[5] The medial ē sign of kē is engraved at the end of the previous line.

[6] The ē of the gau is engraved at the end of the previous line.

Sixth Plate

86 kku 15 kuḷakam vichchu-pāḍuch=Chiṟumakūrch=Chiṁgappe-
87 rumāḷukku 10 kuḷakam Kalarpūr Kēśavapperua-[1]
88 śikku 5 kuḷakamum Oṭṭikku kiḻakku pūṭṭaiyu[m]
89 Taḍaru(rū)ri Nīlakaṇṭhadēvaṟku 10 kuḷakam Kalavūr Mahādē-
90 vaṟku 5 kuḷakam ivv=ū[2][r*]d-dēvaṟku 5 kuḷakamum Amaḍa-
91 guṭṭai-pāḍe 5 kuḷakak-kollai Eṭṭukū-
92 [r] Madhurāntaka-bhaṭṭaṟku 10 kuḷakam andak-kuḍiyil Peru-
93 mās(ḷ)-Sōmayājiyāṟku 10 kuḷakam Rāyūrp-Perumāḷ=[Ā]-
94 chchāṉ-bhaṭṭaṟku 5 kuḷakam andak-kuḍiyil Tiruvaraṁganukku
95 5 kuḷakam Rāyūr Varantaruvānukku 10 kuḷakam | Svadatt[āṁ]
96 [para]dattāṁ vā yō harēta vasundharām [|*]shashṭiṁ varsha-saha[srā]-
97 [ṇi vishṭhāyāṁ jāyatē kṛimiḥ] [||*][3]

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[1] Read *Kēśavapperumāḷukku.*
[2] *vū* is engraved below the line.
[3] This line is engraved on the rim of the plate.

No. 33—NOTE ON THE APHSAD INSCRIPTION OF ADITYASENA

D. C. Sircar, Calcutta

(*Received on 21. 1. 1966*)

Verses 11-12 of the Aphsad inscription[1] of the 'Later Gupta' king Ādityasēna, which describe the events of the reign of his great-grandfather Dāmōdaragupta, run as follows :

Yō Maukharēḥ samitish=ūddhata-Hūṇa-sainyā

valgad-ghaṭā vighaṭayann=uru-vāraṇānām |

sammūrchchhitaḥ suravadhūr=varayan=mam=ēti

tat-pāṇi-paṅkaja-sukha-sparśād[2]*=vibuddhaḥ* ||

Guṇavad-dvija-kanyānāṁ nān-ālaṅkāra-yauvanavatīnām |

pariṇāyitavān=sa nripaḥ śataṁ nisrishṭ-āgrahārāṇām ||

The second half of verse 11 was translated by Fleet in the following words : " he became unconscious [and expired in the fight] ; [and then, waking again in heaven], and making a choice among the women of the gods, saying, '[this one or that] belongs to me,' he was revived by the pleasing touch of the water-lilies that were their hands."[3] It is, therefore, generally believed that the 'Later Gupta' king Dāmōdaragupta died on the battle-field while fighting with his Maukhari enemies.

Pandit Kshetresachandra Chattopadhyay, however, thinks that the inscription speaks not of Dāmōdaragupta's death, but of his swoon (cf. *sammūrchchhita*) and subsequent awakening, i.e. regaining consciousness (cf. *vibuddha*).[4] He complains that Fleet got his meaning by making two additions, viz., '[and expired in the fight]' and '[and then, waking again in heaven and]', for which, in the Pandit's opinion, 'there is absolutely no warrant either in the text or in its context'. It is further suggested that verse 12 speaks of what Dāmōdaragupta did after the event described in the previous stanza, so that he must have been alive then. The Pandit, therefore, suggests that the author of the Aphsad inscription describes how Dāmōdaragupta was seriously wounded in the course of fighting and fainted away, but regained consciousness ultimately. Our attention is drawn in this connection to Act III of Bhavabhūti's *Uttararāmacharita* describing the revival of the fainted Rāma through Sītā's touch.

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[1] *CII*, Vol. III, pp. 200 ff.

[2] Read *spariśād* for the sake of the metre.

[3] *CII*, Vol. III, p. 206.

[4] *Āchārya-Pushpāñjali* (D. R. Bhandarkar Volume), ed. B. C. Law, pp. 180 ff.

We have found it difficult to accept the Pandit's interpretation of verse 11 of the Aphsad inscription.[1] It is well known that, according to a popular military convention of ancient India, a hero dying in action at once goes to heaven where he obtains the remarkable opportunity of enjoying heavenly damsels. The purpose was of course to dissuade warriors from fleeing from the battle-field.[2] In any case, the popularity of the said convention is vouched for by thousands of 'hero-stones' (often bearing inscriptions), discovered especially in the western and southern regions of India, and by Indian literature. Out of the innumerable references in the early and medieval works of Indian literature, attention may be drawn to the following passages respectively from the *Mahābhārata*, the *Raghuvaṁśa* and the *Rājataraṅgiṇī*:

I. *Āhavē tu hataṁ śūraṁ na śōchēta kathañchana* |
aśōchyō hi hataḥ śūraḥ svarga- lōkē mahīyatē ||
Var-Āpsaraḥ-sahasrāṇi śūram=āyōdhanē hatam |
tvaramāṇāni dhāvanti mama bhartā bhavēd=iti ||[3]

(None should mourn the death of a hero in the battle, because a warrior under such circumstances goes straight to heaven. Thousands of heavenly damsels run after a hero dying on the battle-field, each shouting, 'He will be my husband.')

II. *Kaśchid=dvishat-khaḍga-hṛit-ōttamāṅgaḥ*
sadyō vimāna-prabhutām=upētya |
vām-āṅga-saṁsakta-surāṅganaḥ svaṁ
nṛityat-kabandhaṁ samarē dadarśa ||[4]

(Someone, whose head was struck off by the enemy's sword, at once became a god; he now found his own headless body dancing on the battle-field while he was embracing a celestial nymph with his left arm.)

Parasparēṇa kshatayōḥ prahartōr=
utkrānta-vāyvōḥ samakālam=ēva |
amartya-bhāvē='pi kayōśchid=āsīd=
ēk-āpsaraḥ-prārthitayōr=vivādaḥ ||[5]

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[1] See *JRASB*, Letters, Vol. XI, 1945, p. 70, note 5.

[2] Cf. *Manusmṛiti*, VII, 94-95.

[3] *Mahābhārata*, *BORI* ed. XII, 99, verses 43 and 45.

[4] *Raghuvaṁśa*, VII, 51 ; cf. *Kumārasambhava*, XVI, 49. It may be incidentally mentioned that the poor style of the imitation exhibits clearly that the later cantos of the *Kumārasambhava* are not from the pen of Kālidāsa.

[5] *Raghuvaṁśa*, VII. 53 ; cf. *Kumārasambhava*, XVI, 48 : *Anyō='nyaṁ rathinau kauchid=gata-prāṇau divaṁ gatau* | *ēkām=apsarasaṁ prāpya yuyudhātē var-āyudhau* || See also XVI. 36 : *Ākshipy=ābhidivaṁ nītāḥ pattayaḥ karibhiḥ karaiḥ* | *divy-āṅganābhir=ādātuṁ raktābhir=drutam=īshirē* || "The enamoured heavenly damsels became eager to get [as their husbands] quickly the foot-soldiers who had been reaching heaven, having been thrown towards it by the elephants with their trunks."

(Two warriors having been wounded by each other and killed at the same time were still fighting even after becoming gods, because of the selection of both of them by a single divine girl.)

III. *Vidadrau sa tu tad-yōdhair=hataiś=cha parishasvajē* |

a-divyair=mēdinī divyair=dēhais=tv=apsarasāṁ gaṇaḥ ||[1]

(He fled, while his soldiers embraced with their mortal bodies the earth, and with their heavenly bodies a band of the celestial nymphs.)

Now the stanzas quoted above show that the heroes dying while fighting enjoyed the heavenly damsels only after death when they were in the land of the gods. This is also clear from epigraphical literature. At the battle of Koppam, the forces of Chālukya Sōmēśvara I Āhavamalla concentrated their attack on the elephant on which the Chōḷa king Rājādhirāja, who was himself leading his army, was riding and wounded him mortally, so that, as the Chōḷa records say, Rājādhirāja 'went up into the sky and became a sojourner in the country of Indra, where he was welcomed by the women of the sky'.[2]

Under these circumstances, the *suravadhū-varaṇa* (selection of the celestial girls for enjoyment) does not appear to have been possible for Dāmōdaragupta when he was still alive. For this, he must have reached the abode of the heavenly damsels after his death on the battle-field. If, after describing the heroic death of Dāmōdaragupta, the poet states that 'the said king' (*sa nṛipaḥ*, i.e. the hero whose death is described above) had given *agrahāras* to learned Brāhmaṇas and also spent money for their marriage (both the deeds being prescribed in the *Dharmaśāstras* as highly meritorious), the description scarcely proves that the king's death cannot be referred to in the previous stanza. Because the heroic death of Dāmōdaragupta was his only achievement, the author of the inscription emphasised it and added to it a trifle. If, on the other hand, the king had merely fainted away on the battle-field and afterwards recovered, that was hardly an achievement worthy of being mentioned by the panegyrist.

Moreover, we have also description of the heroic death of other kings in a language strikingly similar to that of the Aphsad inscription. Thus verse 5 of the Yenamadala inscription[3] of the Kākatīya princess Gaṇapāmbā (Gaṇapāmbikā) describes the death of her grandfather Mādhava (Mahādēva, c. 1195-99 A.D.), who died while fighting with the Yādavas of Dēvagiri probably in the course of an invasion of the Yādava kingdom, in the following words :

Jātō Mādhava-bhūpatir=guṇa-giris=tasmān=mahīvallabhād=

yas=suptvā sumahāhavē gajavadhū-kumbha-dvayasy=ōpari |

prakhyāt-āpsarasa=stana-dvaya-taṭē prābōdhi yōdh-āgraṇīr=

lōkē khyāta-viśāla-nirmala-yaśā vīraśriyām=āśrayaḥ ||

"To that lord of the earth (Prōla II) was born king Mādhava (Mahādēva) who was a mountain of virtues and the resort of the fortunes of heroes, and whose great and spotless fame was celebrated

[1] *Rājataraṅgiṇī*, VIII. 453 ; cf. also VII, 1436, 1479 ; VIII. 197, 472 ; etc.

[2] See K. A. Nilakanta Sastri, *The Cōḷas*, 2nd ed., p. 257.

[3] Above, Vol. III, p. 97.

in the world. Having fallen asleep (*suptvā*) on the two temples of a female elephant in a great battle, this foremost among warriors awoke (*prābōdhi*) on the two breasts of a distinguished nymph [in heaven] (i.e. was killed while fighting)."

It will be seen that, while the second half of verse 5 of the Yenamadala inscription describes the death of the Kākatīya king Mādhava (Mahādēva) as awakening [in the embrace of an *Apsaras* in heaven] from a sleep, the death of Dāmōdaragupta is likewise described in the Aphsad inscription as awakening [at the touch of the *Apsaras* in heaven] from a swoon. The words used to indicate this awakening of the heroes in heaven in the two epigraphs are derived from the same verbal root, ,viz. *prābōdhi* (from *pra-budh*) in the Yenamadala inscription and *vibuddha* (from *vi-budh*) in the Aphsad record. A comparison of the language of the two epigraphs makes it quite clear that the 'Later Gupta' king Dāmōdaragupta died on the battle-field while fighting with his Maukhari enemies, while Kākatīya Mādhava (Mahādēva) died in an engagement with the Yādavas of Dēvagiri.[1]

[1] See *Ep. Ind.*, Vol. III, p. 101, foot-note 2.

No. 34—KONDGULI INSCRIPTION OF BHULOKAMALLA, YEAR 7

(*1 Plate*)

K. V. RAMESH, MYSORE

(*Received on 19.11.1965*)

In June 1963, the superintendent, South-Western Circle, Archaeological Survey of India, Aurangabad, sent to the Government Epigraphist for India, impressions of three unpublished inscriptions from Bijapur District, Mysore State. One of them,[1] hailing from the village of **Koṇḍguḷi** in Sindgi Taluk of the said District, which was found engraved on three faces of a square stone pillar lying in the debris in a *maṭha* on the outskirts of the village, is being edited here with the kind permission of the Government Epigraphist for India.

The record commences on the central face of the pillar which has 20 lines of writing and continues on the left face, which also consists of 20 lines. The last line in the left face ends in the middle suggesting thereby that 17 more lines of the text, engraved on the right face, form a supplement to the main record.

The inscription is engraved in Nāgarī **characters** of the 12th century but the **language** is Kannaḍa. As regards **orthography**, owing to the adoption of the Nāgarī alphabet, *ḷ* and *ḻ* are, as a rule, represented by *l* while *ṟ* is indicated by an additional stroke at the bottom left side of *r*. Medial *e* and *o* are indicated by the sign for *ē* and *ō*. However, numerical figures occurring in the record are all in Kannaḍa.

The inscription refers itself to the seventh year of the reign of **Chālukya-Bhūlōkamalla, i.e. the Western Chālukya king of Kalyāṇa, Sōmēśvara III** who succeeded his father Vikramāditya VI sometime in 1126 A.D.

The inscription commences with the auspicious word *svasti* followed by the introduction of the ruling monarch, viz., Sōmēśvara III, who receives in this record all the regular titles and epithets of the kings of his dynasty. He is stated therein to be ruling from his capital or camp (*nelevīḍu*) at **Māhura.** Then follow the details of the date, viz., **Regnal Year 7, Paridhāvin, Pushya, Paurṇamāsye, Sunday, Uttarāyaṇa-saṁkramaṇa,** corresponding to **1132 A.D., December 24,** the week-day being Saturday.

The main **object** of the inscription, which immediately follows the above details of date, is to record three endowments each of 20 pieces of gold in *varttaka-lokki-gadyāṇa*, yielding interest at the rate of 4 *vīsas* per gold (*pon*) per month (*tiṁgaḷiṅge*), jointly by Kēsimaya-daṇḍanāyaka and Gaṇapati-daṇḍanāyaka. The three endowments were entrusted to the care of the *mahājanas* of the *agrahāra* of **Koṁḍaṁguli** with the stipulation (1) that the amount of interest from the first grant be utilised for the feeding of the teacher (*upādhyāya*) imparting lessons on *Sūtra-saṁhitā* and the *piriya-granthas* ; (2) that the interest amount from the second grant be spent on feeding the teacher imparting lessons on *Saṁhitā* and the *kiṟiya-graṁthas* together with the *Yājñavalki* ; and (3) that the interest amount from the third grant be utilised for the feeding of the teacher who imparted education to children (*bāla-śiksheyaṁ mārpa upādhyāyarge*) by teaching them *akshara* (the alphabets), *vyākaraṇa* (grammar) and *Rūpāvatāra*, a Sanskrit grammatical treatise intended for youngsters.

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[1] This is registered as No. B 358 of *A.R.Ep.*, 1963-64.

The contents of the right face (lines 41-57) record four supplementary grants (1) of 10 gold pieces in *kaṭaka-priya-gadyāṇa* by *Bhāṇḍāriga* Rāmadēvanāyaka with the stipulation that the interest amount, at the rate of 4 *vīsas* per gold per month be utilised for providing tender betel-leaves (*saṇparṇa-tāmbūladāna*) apparently to the deity Kēśavadēva; (2) of 2 gold pieces in *kaṭaka-gadyāṇa* by Brahmadēva-bhaṭṭa with the stipulation that the interest amount at the rate of 4 *vīsas* per gold per month be utilised for offering betel-leaves (*tāmbūla-dāna*) to the same deity; (3) of one *solage* of oil from the oil-mill by the *Mahājanas* of Koṁḍaṁguḷi for burning a lamp (*dīpa-dāna*) in the temple of the god Kēśavadēva; and (4) of one *vattar* (i.e. *mattar*) of flower garden for offering flowers (*pushpa-dāna*) to the same deity.

The inscription ends with this and does not contain the usual imprecatory passages.

The inscription reveals interesting details regarding the system of education in Karṇāṭaka in the 12th century. Among the subjects for study mentioned in our record, *Sūtrasaṁhitā* is obviously a mistake for *Sūtasaṁhitā*, the well-known religious text forming a part of the *Skanda-purāṇa*. The *Saṁhite* of gift number 2 of the main grant may stand for the Vedic *Saṁhitās* in general while the *kiṛiya-graṁthas* and the *Yājñavalki* probably refer to literary works like *kāvyas* and *nāṭakas* and to the *Yājñavalkyasmṛiti* respectively. What has been read in the appended text as *Yājñavalki-sahita* could also be *Yājñavalkisaṁhite* in which case the *Yājñavalkyasmṛiti* or the *Vājasanēyasaṁhitā* may have been meant. Along with the learning of *akshara* (alphabets) and *vyākaraṇa* (grammar), we find that the *Rūpāvatāra* was also prescribed as a text book for *bālaśikshā*. It is interesting to note that the author of this grammatical work was one Dharmakīrti, a Buddhist monk who, at the very outset of his work, claims that his work is meant for youngsters.[1] This may be the reason why *Rūpāvatāra* and *vyākaraṇa* find separate mention in the record, denoting respectively basic and advanced Sanskrit grammar.

The date of Dharmakīrti is not known. While editing a part of the *Rūpāvatāra*, Rao Bahadur M. Rangacharya observed that Dharmakīrti 'appeared to have lived in the latter part of the twelfth century of the Christian era'. Epigraphical evidence, however, clearly points out an earlier date for Dharmakīrti. The inscription under study is itself dated in 1132 A.D., in the first half of the 12th century. A Tamil inscription of the 3rd year of the Chōḷa king Parakēsarivarman *alias* Vikramachōḷadēva, belonging to 1120 A.D. and hailing from Tiruvāḍuturai in Mayavaram Taluk, Tanjore District, Madras State, provides lands for feeding, among others, those studying medicine, grammar and the *Rūpāvatāra*.[2] Again, the fact that in the first half of the 12th century the work had gained so much popularity as to be taught in two places so far removed as Koṇḍguḷi in Bijapur District and Tiruvāḍuturai in Tanjore District suggests that the *Rūpāvatāra* must have been written well before 1120 A.D. Dharmakīrti may have to be, therefore, referred to the middle of the 11th century at the latest.

The record mentions interesting varieties of gold coins of the *gadyāṇa* type. Of these, *varttaka-lokki-gadyāṇa* were obviously gold coins minted by the merchant-guild of Lokkiguṇḍi. The name of this coin reminds us of other such varieties mentioned in a few

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[1] *Rūpāvatāra* (ed. by M. Rangacharya), p.1. The stanza reads:
Sarvajñam=anantaguṇaṁ praṇamya
bāla-prabōdhan-ārtham=imam |
Rūpāvatāram=alpaṁ sukalāpam-
ṛijuṁ karishyāmi ||

[2] *A.R.Ep.*, 1925, pp. 83-84, para. 18. Also see ibid., No. B, 159.

other inscriptions like *Lokkiy-achchina-gadyāṇa*[1] and *Lokki-śrāheya-gadyāṇa*[2] which were also minted at Lokkiguṇḍi. The other varieties mentioned in our inscription are *Kaṭaka-priya-gadyāṇa* and the *Kaṭaka-gadyāṇa*. They were obviously minted at the royal mint in the capital city (*kaṭaka*). It is likely that those coins which had a higher gold content were called *priya-gadyāṇa*.

Koṇḍguḷi, the findspot of the inscription, is mentioned as **Koṁḍaṁguli**. **Māhura** which is referred to as the king's *nelevīḍu* or camping place cannot be identified with certainty, though there is a place called Māhur in the Kinwat Taluk of Nanded District, Maharastra State, situated at a distance of about 100 miles to the north of Kalyāṇa, the capital city of the Chālukyas.

TEXT[3]

Central Face

1 Svasti [| *] Samasta-bhuvan-āśraya śrī-
2 pri(pṛi)thvī-vallabha mahārājādhirāja
3 ·paramēśvara paramabhaṭṭāraka Satyā-
4 śraya-kula-tilaka Chāluky-ābhara-
5 ṇa **śrīma[ch-Chālukya]-Bhūlōkamalladē-**
6 **vara** vijaya-rājyam=uttar-ōttar-ā-
7 bhivri(vṛi)ddhi-pravarddhamānam=ā-chandr-ā-
8 rka-tār-aṁbaraṁ saluttam=ire **Māhura-**
9 **da** nelevīḍinolu(ḷu) sukha-saṁkathā-
10 vinōdadiṁ rājyaṁ-geyyuttam=iralu
11 **śrīmach-Chālukya-Bhūlōka-varshada 7 [ne]-**
12 **ya Paridhāvi saṁvatsarada Pushyada**
13 **Paurṇamāsye Āditya-vā[ra]d=uttarā-**
14 **yaṇa-saṁkramaṇa-parvad-aṁdu** | śrīmat-sa-
15 rvvaṇamasyad=agrahāraṁ **Koṁḍaṁgu-**
16 **ly-**aśēsha-mahājanaṁga[li](ḷi)ṁge
17 śrīmat-Kē[si]ṁ(si)maya-daṁḍanāyakaruṁ Ga-
18 ṇapati-daṁḍanāyakaru[ṁ] kūḍi vidyā-[dā]-
19 na-nimittav=āgi Sūtra-sa[ṁhi]ta-piri-
20 ya-graṁthaṁgalaṁ(ḷaṁ) pēlva(ḷva)v-upādhyāyarge poṁna

Left Face

21 vṛiddhiyale grāsa naḍavaṁt=āgi
22 poṁge tiṁgali(ḷi)ṁge vīsaṁ nā-
23 lkaṟa vaḍḍiyalu koṭṭa vartaka-

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[1] Cf. ibid., 1928-29, No. E, 233 ; SII, Vol. XV, No. 22.
[2] Cf. ibid., 1925-26, No. B 437.
[3] From inked impressions.

24 lokki-gadyāṇa 20 matta[ṁ]
25 saṁhiteyuṁ ki[ṛi]ya graṁthaṁga-
26 luṁ(ḷuṁ) Yājñavalki sahita pēlva(ḷva)
27 upādhyāyarge poṁna v[ṛi]ddhiya-
28 le grāsa naḍavaṁt=āgi poṁ-
29 ge tiṁgali(ḷi)ṁge vīsaṁ nālka-
30 ṟa vṛiddhiyiṁ koṭṭa vartaka-lo-
31 kki-gadyāṇa 20 mattav=aksha-
32 ra-vyākaraṇa-Rūpāvatāram=iṁ-
33 t-initumaṁ pērdu vā(bā)la-śikshe-
34 yaṁ mārpa upādhyāyarge poṁ-
35 na vṛiddhiyale grāsaṁ naḍavaṁ-
36 t-āgi poṁge tiṁgali(ḷi)ṁge
37 vīsam nālka[ṟa] vṛiddhiyim ko-
38 ṭṭa vartaka-lokki-gadyā-
39 ṇa 20 [|*] Ī dharmavaṁ mahāja-
40 naṁgalu(ḷu) naḍasuvaru [| *]

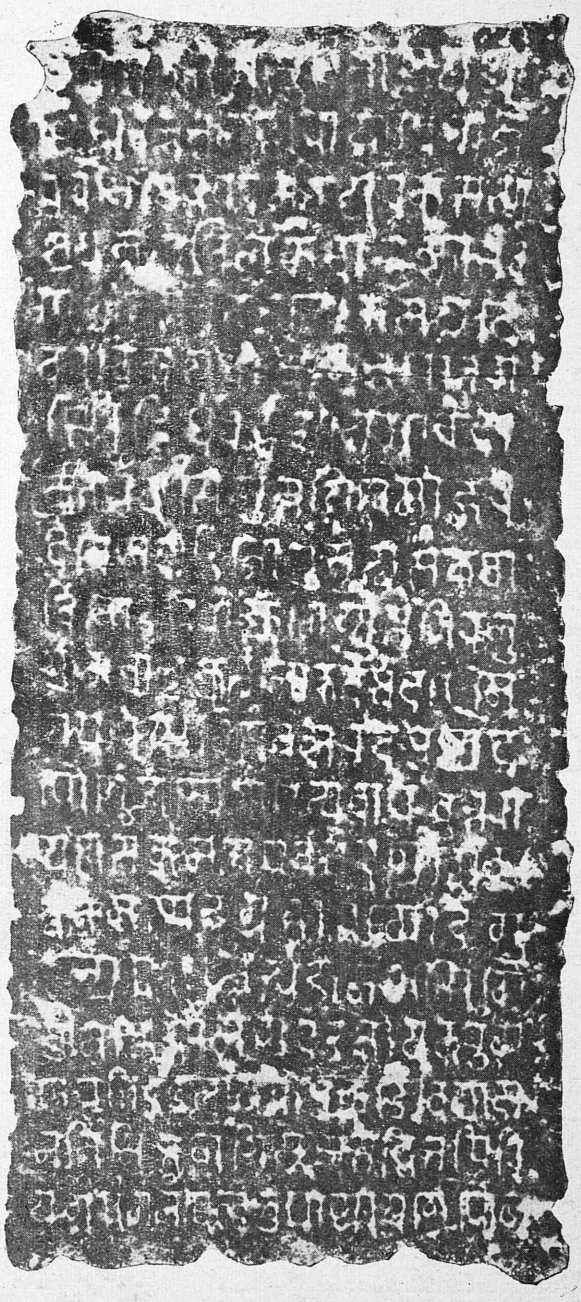
Right Face

41 śrimatūbhā(mad-Bhā)ṁḍāriga[ṁ] Rāmadē-
42 va-nayakaru sauparṇa-
43 da tāṁbūla-dānakko(kke) poṁ[ge]
44 tiṁgali(ḷi)ṁge vīsaṁ 4[ṟa] vṛi[ddhi]-
45 yalu koṭṭa kaṭaka-priya-
46 gadyāṇa 10 mattaṁ Brahmadē-
47 va-bhaṭṭaru tāṁbūla-dānakk-ā
48 vṛiddhiyale koṭṭa kaṭakaṁ ga-
49 dyāṇa 2 śrīmat-sarvanama-
50 syad-agrahāra Koṁḍaṁguliy=a-
51 śēsha-mahājanaṁgalu(ḷu) śrī-
52 Kēśavadēvarge dīpa-dā-
53 ṇav-āgi gāṇavāyileya-
54 lli devasa[da]lu sollage
55 yeṇṇeyaṁ koṭṭaru mattaṁ pu-
56 shpa-dānav-āgiy-are vattaru
57 tōṁṭamaṁ koṭṭaru [||*]

MGIPC—S1—5 DGA/65—20-12-68—750.

அரசு தொல் பொருள் ஆய்வு
நூலகம்-சென்னை

Central Face



Left Face

Right Face

Scale : One-third

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2. *Corpus Inscriptionum Indicarum*, Volume IV : *Inscriptions of the Kalachuri-Chedi Era* : Parts I and II (pages 193+722 with 3 maps and 103 Plates), by V.V. Mirashi M.A., D. Litt., 1955. Price Rs. 125.

3. *Corpus Inscriptionum Indicarum*, Volume V : *Inscriptions of the Vākāṭakās*, by V. V. Mirashi. Price Rs. 40.

4. *Hyderabad Archaeological Series*, No. 10 : The Gavimaṭh and Pālkiguṇḍu Inscriptions of Aśoka (pages 24 and 18 plates), by R. L. Turner, M.C., M.A., D. Litt., 1952 (second impression). Price Rs. 10.

5. *Epigraphia Indica*, Volume V (1898-99), with a list of the Inscriptions of Northern India from about A.D. 400, by Prof. F. Kielhorn, C.I.E., Göttingen. Edited by E. Hultssch, Ph. D. (Reprinted). Price Rs. 35.

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